HOLY QUR'AN

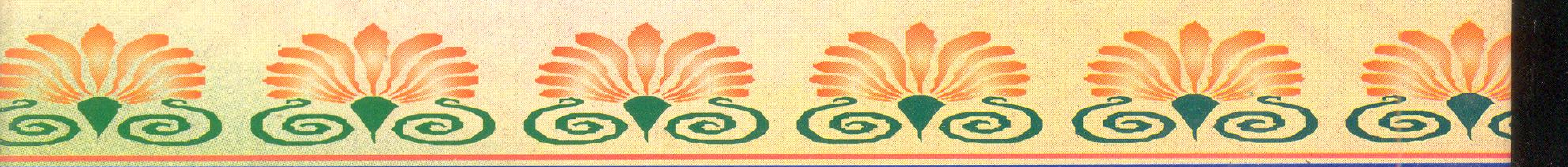
Translation and Commentary

TAFSIR -UL- QUR'AN

By

MAULAN ABDUL MAJID DARYABADI

VOL.3



TAFSIR - UL - QUR'AN

(VOL. III)

Translation and Commentary of the

HOLY QUR'AN

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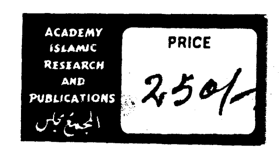
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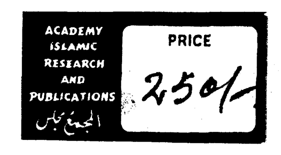
CONTENTS

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CONTENTS

Publisher's Note

The following appendices not forming part of the original work have been included in this volume.

I. Seven Sleepers

II. Identification of Zul-Qarnain

III. Historicity of Hāmān

IV. Ukht-u-Haroon

V. Was Muhammad Literate ?

This liberty has been taken by the publishers, first, as the late author had himself included a number of appendices, being the writings of other scholars, in order to elucidate his notes, and, secondly, since the subject matter dealt with in each of the above appendices is important enough to require more light to be shed on it for the benefit of the readers.

Academy of Islamic Research and Publications

SYSTEM OF TRANSLITERATION

The system of transliteration adopted in this work is given below :

ا	a	ظ	z
ء	'	ع	' ('as=عَ, 'u=عُ, 'i=عِ)
ب	b	غ	gh
ت	t	ف	f
ث	th	ق	q
ج	j	ك	k
ح	ḥ	ل	l
خ	kh	م	m
د	d	ن	n
ذ	z	ة	h
ر	r	و	u (as vowel)
ز	z	و	w (as consonant)
س	s	ى	i (as vowel)
ش	sh	ى	y (as consonant)
ص	ṣ	ٌ	un
ض	dh	ً	an (above the line)
ط	ṭ	ٍ	in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthians.
2. Cor.	=	Paul's Second Epistle to the Corinthians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy: The Fifth Book of Moses.
Ex.	=	Exodus: The Second Book of Moses.
Ez.	=	Ezra
Ezek.	=	The Book of the Prophet Ezekiel.
1. Jn.	=	The First Epistle General of John.
2. Jn.	=	The Second Epistle of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis: The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Je.	=	The Book of Jeremiah.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book of Judges.
1. Ki.	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Le.	=	Leviticus: The Third Book of Moses.
Lk.	=	Gospel according to St. Luke.

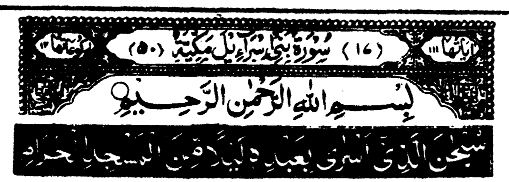
Mk.	=	Gospel according to St. Mark.
Mt.	=	Gospel according to St. Matthew.
Na.	=	Nahum.
Ne.	=	The Book of Nehemiah.
Nu.	=	Numbers: The Fourth Book of Moses.
1. Pe.	=	The First Epistle General of Peter.
2. Pe.	=	The Second Epistle General of Peter.
Ph.	=	Paul's Epistle to Philippians.
Pr.	=	The Proverbs.
Ps.	=	The Book of Psalms.
Re.	=	The Revelation of St. John.
Ro.	=	Paul's Epistle to the Romans.
1. Sa.	=	The First Book of Samuel.
2. Sa.	=	The Second Book of Samuel.
So.	=	The Song of Solomon.
1. Thes.	=	Paul's First Epistle to Thessalonians.
2. Thes.	=	Paul's Second Epitle to Thessalonians.
1. Ti	=	Paul's First Epistle to Timothy.
2. Ti	=	Paul's Second Epistle to Timothy.
Tt.	=	Paul's Epistle to Titus.
Ze.	=	Zechariah.

(2) GENERAL

AAM.	=	Abul 'Alā Maudūdī, Urdu translator and commentator of the Holy Qur'ān.
"Ant."	=	Josephus' 'Antiquities of the Jews.' (Routledge, London).
Aq.	=	Shāh 'Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB.	=	Asad's English Translation of Sahīh al-Bukhārī.
AV.	=	Authorised Version of the Bible.
AYA.	=	'Abdullah Yūsuf 'Alī. English translator and commentator of the Holy Qur'ān.
Bdh.	=	Nāsir-ud-Din 'Abdullah Baidhāvī (D. 685 A.H./1282 C.E.). Commentator of the Holy Qur'ān.
BK.	=	'Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD.	=	Pallen and Wynne's 'New Catholic Dictionary.' (New York).
CE.	=	McDannall's 'Concise Encyclopedia,' 8 Vols. (New York).
C.E.	=	Christian Era.
DB.	=	Hastings' 'Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA.	=	Smith and Cheetham's 'Dictionary of Christian Antiquities,' 2 Vols. (Murry, London).

DCG. = Hasting's Dictionary of Christ and the Gospels, 2 Vols.
DV. = Douay Version of the Bible.
EBi. = Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols. (Black, London).
EBr. = 'Encyclopedia Britannica,' 29 Vols. 11th Edition. (London). 'Encyclopedia Britannica,' 24 Vols. 14th Edition. (London and New York). Where no edition is specified, the reference is to 14th Edition.
EI. = Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).
EMK. = Hammerton's Encyclopedia of Modern Knowledge,' 5 Vols. (Waverly, New York).
ERE. = Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).
ESS. = Seligman's 'Encyclopedia of the Social Science,' 15 Vols. (Macmillan, London).
ET. = Cohen's 'Everyman's Talmud,' (Dent, London).
FWN. = Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).
GB. = Ragg's 'The Gospel of Barnabas.' (Oxford).
GRE = Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).
HHW = 'Historians' History of the World,' 25 Vols. (*The Times*, London).
HJ. = *The Hibbert Journal*. (Constable: London).
IA. = Hadhrat 'Abdullāh Ibn-i-'Abbās. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).
IQ. = Ibn-i-Qutaiba. (D. 276 A.H./890 C.E.) Author of 'Arabic Glossary of the Holy Qur'ān.'
JE. = 'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).
LL. = Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).
LSK. = Lane and Lane-Poole's 'Selections from the Kuran.' (Trubner, London).
M.A. = Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).

NSBD.	=	A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).
NSD.	=	'New Standard Dictionary of the English Language,' 4 Vols. (Funk and Wagnalls, New York).
NT.	=	The New Testament.
OT.	=	The Old Testament.
PC.	=	Tylor's 'Primitive Culture,' 2 Vols. (Murray, London).
Rgh.	=	Al-Rāghib al-Asfahānī, Husain b. Muhammad, Al-Mufradāt fi Gharīb-il-Qur'ān.
RV.	=	Revised Version of the Bible.
RZ.	=	Imām Fakhruddīn Rāzī. (D. 659 A.H./1209 C.E.). Well-known commentator of the Holy Qur'ān.
SOED.	=	'Shorter Oxford English Dictionary,' 2 Vols. (Oxford).
SPD.	=	Sale's 'Preliminary Discourse to the Translation of the Koran,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
Th.	=	Maulānā Ashraf 'Alī Thānavī (B. 1280 A.H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
UHW.	=	Hammerton's 'Universal History of the World', 8 Vols. (New York).
VJE.	=	Vallentine's 'One Volume Jewish Encyclopedia.' (London).
WGAL.	=	Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
Zm.	=	Jār-ul-lah Zamakhsharī (D. 538 A.H./1144 C. E.) Commentator of the Holy Qur'ān.



إلى المسجد الأقصا الذي بركنا حوله لنريه من ايتنا إنه هو السميع البصير ١ واتينا موسى الكتب
وجعلنه هدى لبني إسراءيل ألا تتخذوا من دوني وكيلا ٢ ذرية من حملنا مع نوح إنه كان
عبدا شكورا ٣ وقضينا إلى بني إسراءيل في الكتب لتفسدن في الأرض مرتين ولتعلن

PART XV

Sūrah Banī Isrāīl

The Children of Israil. XVII

(Makkan, 12 Sections and 111 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبحن . . . البصير) Hallowed be He[1]! Who translated His bondman[2] in a night[3] from the Sacred Mosque[4] to the Further Mosque,[5] the environs of which We have blessed,[6] that We might show him[7] of Our signs.[8] Verily He! He is the Hearer, the Beholder.[9]

2. (وآتينا . . . وكيلا) And We gave Mūsā the Book and made it a guidance to the Children of Isrāīl : take not beside Me a guardian[10] –

3. (ذرية . . . شكورا) O progeny of those whom We bore with Nūḥ[11]! verily he was a bondman grateful.

---

1. ——the Mighty, the Glorious——

2. *i. e.*, the holy Prophet. See P. I. n. 98.

3. The word اسرى itself denotes a night journey. ليلا is added to emphasize the miraculous nature of the act—the colossal distance being covered in a fraction of a single night'. 'ليلا is here used instead of ليلة because when they say اسرى ليلة the meaning generally is, he oceupied the whole night in journeying.' (LL).

4. (at Makka).

5. (at Jerusalem ; from whence he was carried through the seven heavens to the presence of God, and brought back again to Makkah the same night). The details of this ascension are to be found in the *Ahādis* of the Prophet abundantly.

'Asin, the Madrid professor of Arabic, has traced the great influence this Islamic literature had on Dante and other Christians of the Middle Ages. 'Embellished by later accretions, this miraculous trip still forms a favourite theme in mystic circles in Persia and Turkey, and a Spanish scholar considers it the original source of Dante's *Divine Comedy* (Hitti, *op. cit.*, p. 114). See also EI. III. p. 567. مسجد properly denotes the site, not the building, of a mosque; hence there arises no question of the existence or not of the actual Temple at the time. It is called 'furthest' because it was at the time farthest place of the worship of one God from Makka.

6. (both in a spiritual and in a material sense). The country of Canaan was not only the homeland of several prophets but also a land 'flowing with milk and honey.' 'The barren rocky slopes that confront us today, carry traces of once having been covered with vines and olive-trees; with oaks and acacias, with fig-trees and flowers.' (Marston, ***The Bible is True***, p. 35).

7. (with his bodily eyes).

8. (and wonder). The well-known *M'irāj* or Ascension of the Prophet is generally believed to be corporeal; but even allowing with some that it was merely a vision, does the reducing of a prophet's immediate experience to a vision detract in the least from its reality or its authority?

9. (and none is His co-partner in these attributes).

10. 'I am the Lord thy God . . . . Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.' (Ex. 20 : 2-5) 'And the Lord hath sent unto you all his servants the prophets . . . . They said : . . . And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands.' (Je. 25 : 4-6).

11. (in the ark). **The descendants of the survivors of the great deluge had all the more reason to be grateful to the Almighty.**

عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾
إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ
عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا

4. (و قضينا . . . كبيرا) And We decreed[12] for the Children of Isrāīl in the Book:[13] you shall surely commit evil[14] twice[15] in the land and you shall rise very high.[16]

5. (فاذا . . . مفعولا) Then when the promise came for the first of the two,[17] We raised against you[18] bondmen of Ours[19] endued with great violence,[20] so they entered the dwellings;[21] and it was a promise[22] fulfilled.[23]

6. (ثم . . . نفيرا) Thereafter We gave you a return of victory over them[24] and We supported you with riches and children,[25] and We made you a numerous concourse.[26]

7. (ان . . . تتبيرا) If you will do well you do well for yourselves; and if you will do evil, you shall sin against your own selves.[27] Then when the second[28] promise came,[29] *We raised up a people* that they may disgrace your faces and may enter the Mosque[30] even as they[31] entered it the first time,[32] and that they may destroy with utter destruction whatsoever may fall under their power.[33]

8. (عسى . . . حصيرا) Perchance[34] your Lord may have *yet* mercy on you;[35] and if you *still* revert,[36] We will revert likewise.[37] And We have appointed Hell a prison for the infidels.

9. (ان . . . كبيرا) Verily this Qur'ān guides unto that *path* which is straightest and bears glad tidings to the believers who work righteous deeds that theirs *shall be* a great wage.

---

12. (by way of forewarning).

13. 'The Book' may refer to any of the Revelations given to the Israelite prophets. Probably here it refers to the prophecies of Jeremiah, John and Jesus (on them be peace!) but the reference may also be to Le. 26 : 15-39 ; Dt. 28 : 15 ff.

14. (by your sinning against God).

15. The allusion may be to the well-known destruction of Jerusalem first by Nebuchadnezzar in 586 B. C. when the Jews were carried off to Babylonia in captivity, and next by the Romans under Titus in 70 C. E.

16. (in rebellion, and will sin against God and man). The Book of Jeremiah in the Bible is full of forebodings consequent on the rebellious disposition of the Jews and their deeds of impiety. 'The followers of Nebuchadnezzar massacred the inhabitants of Jerusalem, the priests and the people, old and young, women and children who were attending school, even babies in the cradle. The feast of blood at last shocked even the leader of the hostile heathens, who ordered a stay of this wholesale murder.' (Polano. *op. cit.*, p. 320) The rabbis have assigned various causes for the Babylonian exile. 'Some authorities mention general unworthiness; others give specific sins, as idolatry, licentiousness, and bloodshed, incontinency in the drinking of wine, too great indulgence to one another and failure to reprove those who sinned . . . . and neglecting the study of the Torah.' (JE. III. p. 566).

17. (judgments to be executed).

18. (O Jews!).

19. (as God's instruments in carrying out His wrath). In the Bible also the epithet 'my servant' is applied to Nebuchadnezzar. (Je. 25 : 9).

20. (against enemy). 'Nebuchadnezzar was most merciless toward the conquered people.' (JE. IX. p. 202) The Jewish king Zedekiah was seized while fleeing, his sons were slain before his eyes, and he himself was blinded.

21. (capturing, pillaging and murdering). 'And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: And all the army of the Chaldeans that were with the captain of the guard, brake down all the walls of Jerusalem round about.' (Je. 52 : 13, 14).

22. (given through the prophet Jeremiah). 'And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.' (Je. 25 : 11).

23. (fully, and in every detail). 'Jerusalem was destroyed. The temple, palace and city buildings were burned, the walls broken down, the chief priest, Seraiah, and other leaders were put to death, and many people again carried off. The disaster became the great epoch-making event in Jewish history and literature.' (EBr. XIII. p. 48) For the Biblical account of the catastrophe see La. 2 : 1-5.

24. (through a nation friendly to you). See Ez. 1 : 1, 2. كرة is 'a turn to prevail against an opposing party; victory.' (LL).

25. *i. e.*, We let you prosper for a long time after your return from Captivity about 520 B. C. As regards the property :—'This is the number of them: thirty charges of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbaz-zar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.' (Ez. 1 : 9-11) As regards their

number:—'The whole congregation together was forty and two thousand three hundred and threescore, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven. (Ez. 2 : 64-65).

26. (multiplying you abundantly).

27. *i. e.*, that evil will only recoil on yourselves. All this was announced to the Jews through their prophets.

28. (of the judgments to be executed). *Cf.* the NT:—'Behold, your house is left unto you desolate.' (Mt. 23 : 38) 'There shall not be left here one stone upon another, that shall not be thrown down.' (Mt. 24 : 2) See also Mk. 13 : 2, Lk. 19 : 43, 44, 21 : 6, 20 : 24.

29. The reference is to the second destruction of the Temple, by the Romans under Titus in 70 C. E.

30. *i. e.*, the Holy Temple at Jerusalem.

31. *i. e.*, your enemies.

32. (under Nebuchadnezzar).

33. 'The raging flames, the infuriated soldiers, the groans of the wounded and the dying, all spoke with another voice. It was the judgment. The words of John the Baptist and of Jesus of Nazareth had come true. Thousands perished in the temple flames . . . . When the wall fell their pride turned into helplessness and cowardice, and they sought to hide themselves in the subterranean passages. On the same day the Roman soldiers made their way through the Upper City, burning, plundering, and massacring.' (EBi. c. 2285) 'The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination.' (Milman, *History of the Jews*, II. p. 370) 'Titus crucified so many Jewish captives and fugitives during the siege of Jerusalem, that there was not sufficient room for the crosses nor sufficient crosses for the condemned.' (Klausner, *Jesus of Nazareth*, p. 349).

34. عسى, as uttered by God, is expressive of the certainty of an event. (LL).

35. (if you renounce your old ways of sin and rebellion, and come to believe in the Last Prophet of God).

36. (to your life of guilt and rebellion, refusing to acknowledge the holy Prophet of Islam).

37. (to Our judgment). As usual, the warning went unheeded. Dire consequence naturally followed soon, and the Arab Jews within a very few years were wiped out of existence.

أَلِيمًا ﴿١٠﴾ وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا ﴿١١﴾ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ
فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَ
الْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ
الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَّنِ اهْتَدَىٰ فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ
حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ

10. (و ان . . . اليما) And that those who do not believe in the Hereafter—for them We have prepared an afflictive torment.

SECTION 2

11. (ويدع . . . عجولا) And man prays for evil[38] as he should pray for good, and man is ever hasty.

12. (و جعلنا . . . تفصيلا) And We have appointed the night and the day as two signs;[39] then We blurred the sign of the night and made the sign of the day illuminating that you may seek grace from your Lord,[40] and that you may know the number of years[41] and the reckoning; and everything[42] We have detailed in *full* details.[43]

13. (و كل . . . منشورا) And every man:[44] We have fastened his actions[45] round his neck,[46] and We shall bring forth unto him on the Day of Judgement a book[47] proferred him open.

14. (اقرأ . . . حسيبا) Read thy book; suffices to-day thy soul against thee as a reckoner.

15. (من . . . رسولا) Whoso is guided, it is only for himself[48] that he is guided, and whoso strays it is only against his soul[49] that he strays: and not one laden bears the load of another.[50] And We do not chastise[51] until We have raised a messenger.[52]

38. (out of ignorance; mistaking evil for good).

39. (of Our providence and majesty). For 'night' and 'day' see P. XIII, (nn. 465, 466).

40. (by doing your business in the daylight).

41. (and other divisions of time, by the regular alteration of day and night).

42. (requisite to a perfect religion).

43. (in the Holy Qur'ān).

44. (with Our infallible knowledge of who is going to be disobedient and

who to be obedient).

45. (whether good or evil). طائر in addition to its well-known meaning of 'a bird', means the actions of a man, which are the cause of his happiness and misery, and which are, as it were, attached to his neck as a necklace. (LL).

46. (like a collar which he cannot get off). So are his actions inseparable from him; and it is they that make or mar a man's fortune.

47. *i. e.*, a scroll recording all his actions thereon.

48. *i. e.* to his own advantage.

49. *i. e.*, to his own hurt.

50. This establishes and emphasizes once more the principle of personal responsibility, so completely violated and negatived by the Jewish and Christian conceptions of 'mediation', 'satisfaction' and 'atonement'. Curiously enough, in the early days of Pauline Christianity it was held that 'Christ by His sufferings made a payment to Satan to have him relinquish his might to man.' (CD. p. 77).

51. (of any nation or people).

52. (to preach and to warn).

فَدَمَّرْنٰهَا تَدْمِيْرًا ﴿١٦﴾ وَكَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَكَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًاۢ
بَصِيْرًا ﴿١٧﴾ مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ
يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ﴿١٨﴾ وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ
مَّشْكُوْرًا ﴿١٩﴾ كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ﴿٢٠﴾ اُنْظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا
مَّخْذُوْلًا ﴿٢٢﴾ وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا ع

16. (و اذا . . . تد میرا) And when We intend that We shall destroy a town[53] We command its affluent inhabitants,[54] then they transgress therein, and thus the word[55] is justified on them. Then We annihilate it completely.

17. (و کم . . . بصیرا) And many a generation We have destroyed after Nūḥ. And suffices thy Lord, the Aware, the Beholder,[56] for the offences of His bondmen.

18. (من . . . مدحورا) Whoso intends the quick-passing *world* We hasten to him[57] therein whatever We please[58] to whom We intend; thereafter We shall appoint for him Hell where he shall roast, reproved, damned.[59]

19. (و من . . . مشکورا) And whoso intends the Hereafter and strives therefor with *due* striving while he is a believer,[60] then those! their striving shall be appreciated.

20. (کلا . . . محظورا) To each—these and those—We extend the bestowal of thy Lord,[61] and the bestowal of thy Lord is never restrained.

21. (انظر . . . تفضیلا) See thou! how We have preferred some of them over some *others*;[62] and surely the Hereafter is greater in degrees and greater in preferment.[63]

22. (لا تجعل . . مخذولا) Set not up along with Allah another god, lest you sit down reproved, renounced.

53. (in consequence of its persistent law-breaking).
54. (to obey Our message and messengers).
55. (of requital) *i. e.*, the sentence; the judgment.
56. (needing no other witnesses).
57. (certainly not as a mark of Our approval, but only in accordance with Our universal Plan).
58. *i.e.*, We allow him lavishly whatever He desires of the luxuries of this world.
59. (so affluence in this world is no criterion of the approval and goodwill of God).
60. (as right conduct must imply right belief).
61. (so far as the blessings of this world are concerned).
62. (in the matter of worldly gifts, with no distinction of the godly and the ungodly). So that affluence is no criterion of one's nearness to God.
63. (so the Hereafter alone is worth striving after).

فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿۲۳﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴿۲۴﴾ رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ۭ اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ
لِلْاَوَّابِيْنَ غَفُوْرًا ﴿۲۵﴾ وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ﴿۲۶﴾ اِنَّ الْمُبَذِّرِيْنَ
كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ﴿۲۷﴾ وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا
فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ﴿۲۸﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا
ع مَّحْسُوْرًا ﴿۲۹﴾ اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ۭ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ﴿۳۰﴾ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ

SECTION 3

23. (وقضى . . . كريما) And thy Lord has decreed that you should worship none but Him,[64] and *show* kindness[65] to parents; and if either of them or both of them attain old age[66] with thee[67], say not unto them: pooh![68] and browbeat them not,[69] and speak to them a respectful speech.[70]

24. (واخفض . . صغيرا) And lower unto them the wing of meekness out of mercy,[71] and say: Lord! have mercy on the twain as they brought me up *when* young.[72]

25. (ربكم . . . غفورا) Your Lord is the Best Knower of what is in your souls;[73] if you have been righteous,[74] then He is unto thee penitent,[75] Forgiving.

26. (وآت . . . تبذيرا) And give thou[76] to the kinsman his due,[77] and *also* to the needy and wayfarer; and squander not *in* squandering.

27. (ان . . . كفورا) Truly the squanderers are the brethren of the devils,[78] and the Devil is ever ungrateful to his Lord.

28. (و اما . . . ميسورا) And if thou turnest away[79] from them[80] awaiting a mercy from thy Lord which thou hopest,[81] then speak to them a gentle word.

29. (ولا تجعل . . محسورا) Let not your hand be chained to your neck, nor stretch it forth to its extremity,[82] lest you sit down reproached, improvished.

30. (ان . . . بصيرا) Verily thy Lord extends the provision[83] for whom He will, and measures it out;[84] He is in respect of His creatures Aware, Beholder.

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64. See n. 10 above.

65. See P. V. n. 101

66. ——an age hard to please——

67. *i. e.*, in thy life, O reader!

68. (for any other disrespectful word), *i. e.*, do not deem anything of their affairs burdensome, nor be rough or coarse to them. اف 'in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; . . . . or rather it is a word imitative of a sound, like *ugh* in English, both in sound and

meaning, and in meaning like our interjection *foh* and *fough* denoting vexation, or distress of mind, or disgust.' (LL).

69. All this required some emphasis in view of the atrocious practices current in many communities, specially the 'abandonment' of aged parents.

70. Alongside this 'old-fashioned' morality, observe the comments of a thoughtful Westerner on the modern up-to-date ways of the Western families. 'In a society which is essentially technological and is being organized, at a rapidly increasing rate, on purely mechanical lines the behaviour of an individual son towards his father is of no great social importance . . . . Consequently, the European father daily loses more and more authority over his son, and the son loses respect for his father. Their mutual relations are being quickly overruled and—for all practical purposes—annihilated by a mechanized society which has a tendency to abolish the privileges of an individual over another, and—in the logical development of this idea—also the principles created by family relationship.' (Leopold Asad, *Islam at the Crossroads*, pp. 47-48).

71. *i. e.*, behave towards them in a humble and respectful way.

72. This implies that the rearing of infants is primarily the business of the parents, and not of the State. Apart from the horrors of infanticide, the world has also known, even in some of the most famous civilization of the past and with the direct blessings of sages and philosophers, the custom of 'exposure'. Boys and girls, 'exposed' by their parents, were taken by the State, and 'reared and fed like brute beasts for the vilest purposes of sensuality; so that a man might commit the grossest crimes unaware with one of his own children, and from these wretched human beings the State derived a shameful impost.' (DCA. I. p. 18).

73. (so mere outward behaviour is not enough; inward attitude is the real thing).

74. (by habit, and uniformly obedient and respectful to the parents).

75. *i. e.*, those who make amends for their occasional and accidental lapse.

76. (O reader !).

77. *i. e.*, friendship and affection, and assistance in time of need.

78. *i. e.*, like them in ingratitude. اخ signifies not only 'a brother', but also 'an associate', 'a fellow' and the like

يستعار فى كل مشارك لغيره فى القبيلة او فى الدين اوفى صنعة او فى معاملة اوفى مودة و فى غير ذلك من المناسبات

(Rgh). See also P. XVI. n. 129.

79. (owing to thy inability, O reader !).

80. *i. e.*, from those who are seeking pecuniary help from thee.

81. *i. e.*, if you do not on the occasion possess the wherewithal with which to help others and are deferring your charity till God shall put you in easier circumstances.

82. *i. e.*, do not be either niggardly or profuse, but observe the mean between the two extremes.

83. *i. e.*, makes it ample and generous.

84. (for whomsoever He will), *i. e.*, makes it adapted to the circumstance.

خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الزِّنَىٰ ۖ إِنَّهُ كَانَ فَاحِشَةً
وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ
سُلْطَانًا فَلَا يُسْرِف فِّي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ
يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ

SECTION 4

31. (ولا . . . كبيرا) Kill not your offspring for fear of want:[85] We provide for them[86] and for yourselves; their killing is a great crime.[87]

32. (ولا . . . سبيلا) And do not approach adultery;[88] it is ever an abomination[89] and vile as a pathway.[90]

33. (ولا . . . منصورا) And do not kill anyone whom Allah has **forbidden**[91] except by right,[92] and whoever is killed wrongfully, We have surely given his next-of-kin authority;[93] so let him not exceed in killing;[94] verily he is ever succoured.[95]

34. (ولا تقربوا . . مسئولا) And do not approach the substance of an orphan save with what is best,[96] until he reaches *the age of* strength. And fulfil the covenant;[97] verily the covenant shall be questioned *about*.[98]

35. (و اوفوا . . . تاويلا) And give full measures when you measure, and weigh with an even balance,[99] that is good,[100] and the best interpretation.[101]

36. (ولا . . . مسئولا) And do not thou go after that of which thou hast no knowledge[102] verily the hearing and the sight and the hearts, each of them shall be questioned *about*.

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85. In the modern craze of 'birth-control' or contraception, the same fallacious economic argument that so utterly misled the ancients, has re-emerged and is having a leading part. See P. VIII. nn. 143, 212, 213.

86. See P. VIII. nn. 212, 213.

87. For this reform at least the credit, even according to the detractors of the holy Prophet, belongs to him. 'As a moral reformer Muhammad has to his credit the abolition of infanticide.' (ERE. VIII, p. 876). It was due to his efforts that the custom so prevalent among many nations both in the East and West . . . . in Arabia came to an end (Robert, *op. cit.*, p. 97).

88. The Arabic word زنا is much more comprehensive than either 'fornication', which is restricted to the illicit sexual intercourse of 'unmarried person', or 'adultery' which also denotes 'the sexual intercourse of two persons either of whom

is married to a third person.' زنى is general. It denotes the sexual intercourse between any man and woman, whether married or not, who do not stand to each other in the relation of husband and wife. Note the very great importance attached by the Qur'ān to this crime. The words are not لا تزنوا 'commit not adultery', but لا تقربوا الزنى 'approach not adultery', or 'go not nigh unto adultery', thus impeding all the ways and paths that could lead to it. Compare this austere attitude of Islam with the sordid morality of the present-day West. 'Sexual fidelity and discipline are quickly becoming a thing of the past in the modern West.' (Leopold Asad, *Islam at the Crossroads*, p. 47). Adultery 'has become fashionable in both England and America during the past few years.' (Scott, *History of Prostitution*, p. 226) 'The old type prostitute who pranced about gaudily and drunkenly in the Strand, Leicester Square, Piccadilly, and Regent Street, is a thing of the past . . . . There has been a huge increase in promiscuity among men and an ever greater increase among women . . . . The results are that more and more every year is man turning to so-called girls of respectability in order to satisfy his sexual appetite' (pp. 224-225). 'Virginity among women is becoming something to sneer at.' (225). 'Where all are practising what is virtually prostitution there can be no such thing as prostitution' (p. 228).

89. *i. e.*, abominable in itself; impure and debasing for the soul. Islam condemns *zinā*, or promiscuous unchastity in any and every form outright, whereas it has flourished in all 'civilized countries', and even prostitution has been recognized by them subject only to regulation by law or by custom. 'In Egypt, Phoenicia, Assyria, Chaldea, Canaan and Persia, the worship of Isis, Moloch, Baal, Astrate, Mylitta and other deities consisted of the most extravagant sensual orgies, and the temples were merely centres of vice. In Babylon some degree of prostitution appears to have been even compulsory and imposed upon all women in honour of the goddess Mylitta. In India the ancient connection between religion and prostitution still survives.' (EBr. XVIII. p. 58).

90. *i. e.*, conducive to many other sins and vices; of extreme disruptive tendency; causing many diseases.

91. (to be slain).

92. *i. e.*, except for a just and rightful cause.

93. (to demand full satisfaction).

94. *i. e.*, he should not exceed the bounds of the Law by avenging the slain person's blood on any other than the slayer.

95. (by the Law so long as he keeps himself within its bounds). If he carries the vengeance too far, then it is the other party which shall receive the protection and support of the Law.

96. *i. e.*, except with the best of motives. See P. IV. n. 493; P. V. n. 542.

97. *i. e.*, every engagement that you have entered into consistent with the Law.

98. Man is accountable for every engagement of his, big or small.

99. In short, observe the dictates of morality in every dealing of yours with men, whether commercial, legal or social.

100. *i. e.*, proper in itself.

101. *i. e.*, leading ultimately to the best of results.

102. (O reader!) *i. e.*, entertain no such opinion as you have no good and strong reason to believe that it is true.

الجبال طولا ﴿٣٧﴾ كل ذلك كان سيئه عند ربك مكروها ﴿٣٨﴾ ذلك مما اوحى اليك ربك من الحكمة
ولا تجعل مع الله الها اخر فتلقى فى جهنم ملوما مدحورا ﴿٣٩﴾ افاصفكم ربكم بالبنين واتخذ من
الملئكة اناثا ۚ انكم لتقولون قولا عظيما ﴿٤٠﴾ ولقد صرفنا فى هذا القران ليذكروا ۖ وما يزيدهم الا
نفورا ﴿٤١﴾ قل لو كان معه الهة كما يقولون اذا لابتغوا الى ذى العرش سبيلا ﴿٤٢﴾ سبحنه و
تعلى عما يقولون علوا كبيرا ﴿٤٣﴾ تسبح له السموت السبع والارض ومن فيهن ۚ وان من شىء الا يسبح
بحمده ولكن لا تفقهون تسبيحهم ۗ انه كان حليما غفورا ﴿٤٤﴾ واذا قرات القران جعلنا بينك

37. (ولا . . . طولا) And do not thou walk on the earth struttingly;[103] verily thou wilt not by any means rend the earth, nor canst thou attain the mountains in stature.

38. (كل . . . مكروها) Each of these! their vice is to thy Lord ever detestable.

39. (ذلك . . . مدحورا) That[104] *is part* of that wisdom which thy Lord has Revealed to thee,[105] and set not up thou[106] along with Allah another god, lest thou be cast into Hell reproved, damned.

40. (افاصفكم . . . عظيما) Has then your Lord distinguished yourselves with sons[107] and taken *for* Himself the females from amongst the angels?[108] Verily you say a saying mighty.[109]

SECTION 5

41. (ولقد . . . نفورا) Assuredly We have propounded *it*[110] variously in this Qur'ān so that they[111] might be admonished;[112] but it adds only to their aversion.

42. (قل . . . سبيلا) Say thou:[113] were there along with Him *other* gods, as they[114] assert, then they would have brought a way[115] to the Owner of the Throne.

43. (سبحنه . . . كبيرا) Hallowed be He, and exalted be He above what they say—a great height!

44. (تسبح . . . غفورا) There hallow Him[116] the seven heavens and the earth and whosoever is therein.[117] And naught there is but hallows His praise, but you do not understand their hallowing. Verily He is ever Forbearing,[118] Forgiving.[119]

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103. (O reader!) *i. e.*, in a pompous and conceited manner.
104. *i. e.*, the precepts.
105. (O Prophet!).
106. (O reader!).
107. (whom you highly esteem). The address here is to the pagans of Makka.

108. (as His daughters, and as goddesses). See P. V. 513.

109. (and so derogatory to Godhead). The blasphemy involved was twofold; first, the ascribing of any offspring to God, and secondly, the faminine nature of that offspring.

110. *i. e.*, the subject of God's absolute purity and absolutely unity.

111. *i. e.*, the polytheists.

112. (by the constant repetition and reiteration of the subject).

113. (O Prophet!).

114. *i. e.*, the polytheists.

115. *i. e.*, these minor gods, if endowed with power and will at all, would surely have endeavoured to contend with God, and would have asserted their independence or executed their own will.

116. (very much like the tiny little creatures).

117. This leaves no room for heaven-gods, earth-gods or any other minor gods. However strange it may sound to us, the fact remains that an earth-god and a heaven-god have found a distinguished place in the pantheon of the mythologies of Babylon, Egypt, India, Greece and Rome; and 'the ever-arching Heaven and the all-producing Earth' have also been conceived as 'a Father and a Mother of the world, whose offspring are the living creatures, men, and beasts and plants.' (PC. I, p. 322). See also P. VII. n. 226.

118. (so that He does not seize you with His vengeance immediately).

119. (so that He shall forgive you, if even now you repent and mend your ways).

وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ
وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾ انْظُرْ كَيْفَ ضَرَبُوا
لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾ وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ ع
خَلْقًا جَدِيدًا ﴿٤٩﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ
قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَنْ يَكُونَ

45. (و اذا . . . مستورا) And when thou recitest the Qur'ān,[120] We set up between thee and those who do not believe[121] in the Hereafter a curtain drawn down.

46. (وجعلنا . . . نفورا) And We set up veils over their hearts lest they understand it, and in their ears heaviness;[122] and when thou mentionest thy Lord alone[123] in *reciting* the Qur'ān, they turn back *as* averters.[124]

47. (نحن . . . مسحورا) We are the Best Knower of that[125] *motive* with which they listen to thee[126] and whenever they counsel together in secret, when the wrong-doers say,[127] you but follow a man enchanted.[128]

48. (انظر . . . سبيلا) See! how they propound similitudes for thee.[129] They have strayed away[130] and cannot find a way.

49. (وقالوا . . . جديدا) And they[131] say: when we shall have become bones[132] and fragments,[133] shall we in sooth be raised *as* new creation?

50. (قل . . . حديدا) Say thou: become you stone or iron.[134]

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120. (to the infidels, O Prophet!).

121. (deliberately and of their choice).

122. *Cf.* the Bible:—'Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.' (Is. 6: 9, 10).

123. (negativing the association of their gods and their intercession with Him).

124. So averse are they to the doctrine of monotheism!

125. *i. e.*, of their motive.

126. (O Prophet!) *i. e.*, their only motive is to make a fun of thee, instead of being instructed by thee.

127. (to any Muslims who may happen to be in their company).

128. Calling the Prophet a mad man or an enchanted person is not much

different from attributing the staggering achievements of this 'most successful of all prophets and religious personalities' (EBr. XVI. p. 898. 11th Ed.) to epileptic fits and to auto-suggestion—if not to downright fraud.

129. *i. e.*, calling thee now a poet and now a lunatic, now a soothsayer and now an enchanted one!

130. (far from the truth). Who are these 'they'? Obviously not only the Abu Lahabs and Abu Jahls of the past but also the Margoliouths and Torreys of the present day.

131. *i. e.*, the pagans who denied Resurrection.

132. (bare of all flesh, in our graves).

133. *i. e.*, and even broken, crumbled particles of those bones. رفات is 'an old and decayed bone, or anything broken in pieces, or pounded.'

134. *i. e.*, things far more removed from human life than the bones of a dead man.

قَرِيبًا ﴿٥١﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُل لِّعِبَادِي يَقُولُوا الَّتِي
هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ
إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَ
الْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُودَ زَبُورًا ﴿٥٥﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن
دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ
الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ وَإِن مِّن

51. (او خلقا . . قريبا) or *anything* created of *the things* more remote[135] in your breasts.[136] Then they will say: who will restore us? Say: thou: He who created you the first time.[137] Then they will wag their heads at thee,[138] and say: when *will* it be? Say thou: perhaps it is nigh——

52. (يوم . . . قليلا) The Day whereon He will call you, and you will answer[139] with His praise,[140] and you will imagine[141] that you had tarried but little.[142]

SECTION 6

53. (و قل . . . مبينا) Tell thou My servants[143] that they should say only what is best.[144] Satan would stir up strife among them; Satan is to man ever an open foe.[145]

54. (ربكم . . . وكيلا) Your Lord is the Best Knower of you,[146] He will have mercy upon you if He wills,[147] or He will chastise you if He wills.[148] And We have not sent thee over them *as* a trustee.[149]

55. (و ربك . . . زبورا) And thy Lord is the Best Knower of those *who are* in the heavens and the earth.[150] And assuredly We have preferred some prophets over some *others*,[151] and We gave Dāūd a Scripture.[152]

56. (قل . . . تحويلا) Say thou: call upon those whom you fancy[153] beside Him; they are able neither to remove the distress from you nor to change it off.[154]

57. (اولٓئك . . . محذورا) Those whom they call upon[155] seek access themselves to their Lord,[156] *striving* which of them[157] shall be the nearest;[158] and they hope for His mercy and fear His chastisement;[159] the chastisement of thy Lord is indeed ever to be guarded against.

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135. (from capability to receive life). The phrase is equivalent to the saying:
او خلقا مما يكبر عندكم عن قبول الحياة
136. (and yet it shall be raised up).
137. (is He less powerful now than He was then?)
138. (in denial and derision).
139. (the call).

140. (uttered automatically).

141. (in extreme consternation).

142. (in the world and the grave).

143. (faithful and loyal) *i. e.*, the Muslims who were naturally incensed with the infidels.

144. (and kindliest, and not use harsh words, lest the infidels may be further estranged).

145. (taking pleasure in dividing mankind).

146. (all; knowing well the tendencies and dispositions of everyone).

147. (by guiding you aright).

148. *i. e.*, if He so willeth in consonance with His universal Plan. He will keep you on the wrong track, and thus you will be led to eternal damnation.

149. (so coercing the infidels into submission is out of the question).

150. (of angels and mankind; and may choose whom He pleases for His messengership).

151. (in the past; so why should it be surprising that We have preferred thee over all of them ?)

152. زبور without the definite article ال is 'any writing or book, or any divine book.'

153. (to be gods).

154. (of that distress), *i. e.*, they are able neither to free you from the trouble altogether nor even to mitigate it.

155. (and are not mere figments of imagination, such as nature-gods, but are real beings and good servants of God, such as angels, prophets and saints).

156. (by means of strict and rigid obedience to His laws and commandments). وسیلہ is 'a means of access, nearness, or intimacy.'

157. *i. e.*, of those devoted worshippers of God.

158. (to their Lord).

159. (like all mortals; and so independently of Him, far from benefiting others, they cannot even benefit themselves, nor save themselves from harm).

قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُورًا ﴿٥٨﴾
وَمَا مَنَعَنَآ أَنْ نُّرْسِلَ بِالْاٰيٰتِ إِلَّآ أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَاٰتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ
وَمَا نُرْسِلُ بِالْاٰيٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّءْيَا الَّتِيٓ أَرَيْنٰكَ
إِلَّا فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْاٰنِ ۚ وَنُخَوِّفُهُمْ ۙ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا ع
لِلْمَلٰٓئِكَةِ اسْجُدُوا لِاٰدَمَ فَسَجَدُوٓا إِلَّآ إِبْلِيسَ ۚ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَءَيْتَكَ هٰذَا الَّذِي
كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلٰى يَوْمِ الْقِيٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ

58. (و ان . . مسطورا) Not a town[160] is there but We are going to destroy it before the Day of Judgement, or to chastise it[161] with a severe chastising;[162] that is inscribed in the Book.[163]

59. (وما . . . تخويفا) And nothing hinders Us from sending the signs[164] except that the ancients belied them.[165] And[166] We gave to Thamūd a she-camel as an illumination,[167] but they did her wrong.[168] And We send not signs but to warn.[169]

60. (و اذ . . . كبيرا) *Reacall* when We said to thee: thy Lord has encompassed mankind.[170] And We made the vision We showed thee but a temptation for man,[171] and *likewise* the tree accursed in the Qur'ān.[172] And We warn them,[173] but it only increases their exorbitance greatly.

SECTION 7

61. (و اذ . . . طينا) And *recall* when We said to the angels: bow down before Adam.[174] So they bowed, but Iblis *did not;* he said :[175] shall I bow to one whom Thou has created of clay?[176]

62. (قال . . . قليلا) *Iblis*[177] said : bethinkest Thou : this one whom Thou hast honoured above me? ——if Thou deferrest me till the Day of Judgement, I will surely seize his progeny[178] save a few.

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160. (populated with infidels).

161. *i. e.*, its inhabitants.

162. (in the Hereafter).

163. (of Our eternal decrees).

164. (to them, O Prophet !), *i. e.*, special miracles ; miracles specified by the pagans.

165. *i. e.*, the pagans of former generations having the same mentality as you have, rejected similar miracles.

166. ——as a case in point——

167. (wherewith to see clearly) Or 'an eye-opener'. See P. VIII. n. 546

168. (instead of profiting by that miracle; and thus hastened the divine wrath).

169. *i. e.*, as our final warning.

170. (by His all-comprehending knowledge; so He well knows beforehand whether a particular people would profit or not by a particular miracle).

171. (to find out who believes therein and who mocks thereat and rejects). 'The vision' may refer either to the miraculous experience of Ascension or to any other miraculous spiritual experience stoutly rejected and scoffed at by the pagans.

172. *i. e.*, the tree called *zaqqum*, thorny and bearing excessively bitter fruit, springing from the bottom of the Hell. The pagans ridiculed the very idea of a tree growing in the heat and fire of the Hell. See P. XXIII. n. 168.

173. (by Our constant warnings).

174. (the first man) See p. I, nn. 149, 150 ff.

175. (through sheer conceit).

176. (whereas I am made of fire—a superior material, as he thought).

177. (after he had been damned for his flagrant disobedience).

178. (entirely, and bring them under my sway).

فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُورًا ﴿٦٣﴾ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَ
رَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ
عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَّبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِن فَضْلِهِ ۚ إِنَّهُ كَانَ
بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَ
كَانَ الْإِنسَانُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ

63. (قال . . . موفورا) *Allah* said: be thou gone; whosoever of them follows thee, Hell is your meed, an ample meed.

64. (واستفزز . . غرورا) And unsettle them whosoever of them thou canst with thy voice,[179] and summon against them thine horse and thy foot,[180] share with them riches and children and make promise to them,[181] and Satan promises not but to delude.[182]

65. (ان . . . وكيلا) Over My bondmen thou hast no authority,[183] and thy Lord suffices as a guardian.[184]

66. (ربكم . . . رحيما) Your Lord is He who speeds for you the ship in the sea that you may seek His grace,[185] verily He is to you ever Merciful.

67. (و اذا . . . كفورا) And when there touches you a distress on the sea, those you call upon fall away except He *alone*, then when He delivers you on the land you turn away,[186] and man is ever ungrateful.

68. (افامنتم . . . وكيلا) Are you then secure that He will not cause a side of land to swallow you up, or send over you a sand-storm,[187] and then you will not find for yourselves a protector?

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179. (by inspiring evil suggestions in their minds).

180. *i. e.*, collect all thy forces against them; use every means in thy power to seduce them.

181. (all sorts of things).

182. The sentence is parenthetical.

183. This makes it clear once more that Satan in Islam is not a sort of Evil Deity. All through the Qur'ān the message is that man himself acquires the habit of sin through his weakness. The devil is not endowed with any *power* at all, his influence being confined to suggestion and persuasion.

184. (in the case of those who trust in Him, and do not themselves readily submit to the viles of the devil).

185. (by trade and commerce, O mankind!).

186. (from Him, as before).

187. (as a punishment from Him). حاصب is 'A violent wind that raises the pebbles, or a wind that bears along the dust and pebbles'. (LL).

ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَيْنَا بِهٖ تَبِيْعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَحَمَلْنٰهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ
الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ﴿٧٠﴾ يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۢ بِاِمَامِهِمْ ۚ فَمَنْ ع
اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَلَا يُظْلَمُوْنَ فَتِيْلًا ﴿٧١﴾ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي
الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيْلًا ﴿٧٢﴾ وَاِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖ
وَاِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ﴿٧٣﴾ وَلَوْلَآ اَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ اِلَيْهِمْ شَيْئًا قَلِيْلًا ﴿٧٤﴾ اِذًا لَّاَذَقْنٰكَ ضِعْفَ
الْحَيٰوةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ﴿٧٥﴾ وَاِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ

69. (ام امنتم . . . تبیعا) Or, are you secure that He will not send you back therein another time and send upon you a gale of wind and drown you for your having disbelieved, so that you will not find for yourselves an avenger[188] against Us?

70. (ولقد . . . تفضیلا) And assuredly We have honoured the Children of Adam,[189] and have borne them on the land and the sea, and We have provided **them** with clean things, and We have preferred them with a preferment[190] over many of them whom We have created.

SECTION 8

71. (یوم . . . فتیلا) *Remember* the Day when We shall call[191] all mankind with their record;[192] then whoever will be given the book[193] in his right hand—those will read their book,[194] and they shall not be wronged a whit.

72. (و من . . . سبیلا) And whoever has been blind[195] in this world will be blind[196] in the Hereafter and far astray from the path.

73. (و ان . . . خلیلا) And surely[197] they had nearly tempted thee away[198] from what We have Revealed to thee, that thou shouldest fabricate regarding Us *something* else, and then surely they would have taken thee as a friend!

74. (ولولا . . . قلیلا) And were it not that We had confirmed thee[199] thou hadst almost leaned towards them a little.[200]

75. (اذا . . . نصیرا) In that case,[201] We would have surely made thee taste the double of *the torment of life* and the double of the *torment of* death[202] and then thou wouldest not find a helper against Us.

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188. Or 'prosecutor', تبیع is 'one who prosecutes, or sues, for a right, or due'. And the phrase signifies: 'Then ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you.' (LL).

189. *i. e.*, mankind. The obvious meaning is that man is a creature honoured and honourable, and this completely contradicts the Biblical attitude towards man: 'And it repented the Lord that he had made man on the earth, and it grieved him at

his heart.' (Ge. 6 : 6).

190. *i. e.*, by peculiar privileges and endowments, not shared by other creatures. That is the true place of man in nature. In the language of modern anthropology, 'the great superiority of man's mental manifestations over those of all other animals is too patent to be called in question by any serious worker in the field of anthropology. Indeed, according to some eminent psychologists, the gap between them cannot be bridged over by the doctrine of organic evolution.' (ERE. I. p. 569). 'The attempt to *minimize* this remarkable disparity between man and brute has not met with much support from any class of investigators.' (*ib*).

191. (to judgment).

192. (of deeds). Or the phrase may mean :—'We shall call every batch of mankind with its leader.'

193. *i. e.*, the register containing all his deeds

194. (with great joy and delight).

195. (to the ways of faith and rectitude).

196. (to the abode of peace and bliss).

197. إِنْ here is a contraction of إِنَّ. This إِنْ is called the lightened إِنْ, and is usually without government (WGAL. p. 284).

198. (O Prophet!) Some of the pagans had pressed on the Prophet for certain privileges as the terms of their submission to Islam.

199. (in a special measure, and had already, as a prophet, made thee sinless).

200. (in thy anxiety to win over those pagans to the cause of Islam), *i. e.*, thou wouldst have inclined to grant them some small concessions; but as even this was derogatory to thy position as a sinless prophet, We prevented thee from this inclination even. 'Prophet's not inclining to them little or much is understood from لولا which requires this inference. (LL).

201. —purely hypothetical—

202. (because of thy very high responsibility as a prophet).

مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا
تَحْوِيلًا ﴿٧٧﴾ أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ إِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ إِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَ
مِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسٰى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ
صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطٰنًا نَّصِيرًا ﴿٨٠﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ
الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾ وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ
الظّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأٰى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

76. (و ان . . . قليلا) And surely they had almost unsettled thee[203] from the land that they might drive thee forth from hence. And in that case[204] they would not have tarried after thee but a little *while*.[205]

77. (سنة . . . تحويلا) *This was Our*[206] dispensation with those whom We sent before thee of Our messengers and thou wilt not find a change in *this* Our dispensation.

SECTION 9

78. (اقم . . . مشهودا) Establish thou[207] the prayer from the declination of the sun[208] to the darkening of the night[209] and the Recitation at the dawn;[210] verily the Recitation at the dawn is ever borne witness to.[211]

79. (و من . . . محمودا) And of the night keep the vigil therein *as an act of* supererogation for thee;[212] perchance thy Lord will raise thee up in a station Praised.[213]

80. (و قل . . . نصيرا) And say thou : Lord! cause me to enter a rightful entrance[214] and cause to go forth a rightful outgoing,[215] and appoint for me from before Thee a helpful[216] authority.[217]

81. (وقل . . . زهوقا) And say thou : the truth is come[218] and falsehood is vanished : verily falsehood is ever vanishing.[219]

82. (و ننزل . . خسارا) And We reveal by means **of the** Qur'ān what is a healing[220] and a mercy to the believers;[221] and it only increases the ungodly in loss.[222]

83. (واذا . . . يؤسا) And when We show favour to man,[223] he turns away[224] and withdraws on his side;[225] and when evil touches him, he is ever despairing.[226]

203. (by their apparent solicitude). The Jews, envious as they were of the holy Prophet's reception and stay in Madina, had advised him, seemingly in all sincerity, to emigrate to Syria, which, they said, had always been the land of the prophets.

204. *i. e.*, if thou hadst actually departed from the city.

205. *i. e.*, had the Prophet departed, the unbelieving citizens too would not have been left untouched for long. The Prophet's departure was sure to prove a precursor of Divine wrath on them.

206. *i. e.*, swift destruction of a people after the forced departure of their prophet.

207. (O Prophet! and O reader!).

208. (from the meridian). This includes the two afternoon prayers, Zuhr in the early, and 'Aṣr in the late afternoon.

209. This covers the two evening prayers: Maghrib, immediately after the sunset, and 'Isha, after the full darkness of the night has set in.

210. This makes a total number of five obligatory prayers. Early Christianity had also 'five stated times of prayer.' (DCA. I. P. 794) The word قرآن in the text means prayer, 'because it comprises recitation of the words of the Kur'an. (LL).

211. (by the angelic host). The morning prayer is singled out and emphasized perhaps because of its special importance and because of the holiness of the hour. It is related in the Hadith that the guardian angels who are relieved at dawn bear special testimony to the observer of the morning prayer.

212. (O Prophet!).

213. (in the Hereafter). This 'praised station' or 'place of praise' is according to the Hadith the post of intercession on behalf of others assigned to the holy Prophet.

214. (at every stage of life, and when entering death).

215. (at every stage of life, and when rising at the Resurrection).

216. *i. e.*, endowed with Thy succour.

217. (over the infidels).

218. (and is come to stay; has triumphed).

219. The triumphant progress of Islam not only exterminated idolatry from its hotbed, and banished Judaism from its stronghold, but its reactions on Christianity also have been far-reaching and profound. 'From its most glorious seats Christianity was for ever expelled: from Palestine, the scene of its most sacred recollections; from Asia Minor, that of its first churches; from Egypt, whence issued the great doctrine of Trinitarian orthodoxy; from Carthage, who imposed her belief on Europe.' (Draper, *Intellectual Development of Europe*, I, p. 332).

220. *i. e.*, a cure for every moral, social and spiritual disease of man.

221. (who accept its rule and act upon it).

222. (since they oppose it and grow more and more obstinate in opposition).

223. (making his life comfortable and pleasant).

224. (from Us, ungratefully).

225. (failing to realize that every blessing comes from God).

226. (again failing to realize that God is man's sure and sole refuge).

قُلْ كُلٌّ يَعْمَلُ عَلٰى شَاكِلَتِهٖ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ﴿٨٤﴾ وَيَسْئَلُوْنَكَ عَنِ الرُّوْحِ ؕ قُلِ ع
الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿٨٥﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ ثُمَّ لَا
تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ﴿٨٦﴾ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا ﴿٨٧﴾ قُلْ لَّئِنِ
اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ
ظَهِيْرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ؗ فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿٨٩﴾
وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ﴿٩٠﴾ اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّعِنَبٍ

84. (قل . . . سبيلا) Say thou: everyone works after his disposition,[227] and your Lord is the Best Knower of him who is best guided on the path.[228]

SECTION 10

85. (ويسئلونك . . قليلا) And they[229] ask thee regarding the spirit.[230] Say thou: it is only the Command of my Lord,[231] and of knowledge you have been given only a little.[232]

86. (ولئن . . . وكيلا) And if We willed, We could surely take away what We have revealed to thee,[233] then thou wilt not find against Us any protector.[234]

87. (الا . . . كبيرا) Except as a mercy from the Lord, verily His grace unto thee is ever great.[235]

88. (قل . . . ظهيرا) Say thou: if the mankind and the jinn **leagued** *together* that they might produce the like of this Qur'ān, they could not produce its like,[236] though one to the other were a backer.

89. (ولقد . . . كفورا) And assuredly We have variously propounded all *manner of* similitudes[237] in this Qur'ān for the mankind, yet most men have refused *everything* except disbelief.

90. (وقالو . . . ينبوعا) And they[238] say: we will by no means believe in thee until thou causest a fountain to gush forth for us from the earth;

227. *i. e.*, according to the bent of his mind and his natural constitution.

228. (and also of him who is not so guided).

229. *i. e.*, pagans prompted by the Jews.

230. *i. e.*, that soul of man.

231. (created, like other beings). This repudiates the position of those polytheistic religions which hold the spirit or soul of man to be an independent self-subsisting entity, co-eternal with God. In several Indian creeds the fundamental principle is 'the dualism of *prakrati* and *purusa*, "matter" and "soul" . . . . The result is a kind of trinity consisting of God, soul (or souls) and matter, each category of being having independent self-existence. God is eternal; so also is each

soul; so also is matter. (ERE, II. P. 60) The Greeks, and as their disciples, the early Christian Fathers, also shared the belief in the uncreated nature of the soul. 'Belief in the pre-existence of the soul prevailed widely among the Greeks from an early date, and at a later time became a theory of their philosophers. The influence of Greek thought in this respect was strongly felt in the early Christian Church, and is still apparent to some extent throughout the whole of Western civilization (ERE. II. X. p. 236).

232. (O mankind!) 'Little' as compared with Divine Knowledge. Man is endowed with as much knowledge only as he is capable of understanding and utilizing; and a knowledge of the nature of soul does not lie within his purview. Even the physical nature of life is not quite easy for modern science to explain, and this is admitted by the leading biologists themselves. See J. A. Thomson's *Science of Life*, p. 83. And a materialist philosopher has been led to confess:—'The more we learn about nature, the more do we become aware of our own ignorance. Every problem that is solved, opens up a fresh series of problems not hitherto thought of. The sphere of the Unknown is infinite: the sphere of the Known may be expanding but is always finite. We are no nearer to ultimate solutions than Thales or Pythagoras; the quest for ultimate solutions is merely the symptom of a disordered mind.' (UHW. VIII. P. 5012).

233. (by erasing it both from memories and from written copies).

234. (to plead on thy behalf with Us, O Prophet)!.

235. (so there is no fear of the possibility above set forth ever becoming a fact).

236. *i. e.*, no code of law and ethics, no system of sociology could ever be a match to the Holy Qur'ān. See p. I, 99.

237. (that they may be admonished by these wise precepts of the Qur'ān). 'For the unbelievers the warnings as well as the arguments were repeated day after day, and through logic, parable and history every facet of the great Eternal Truth was presented before their eyes. For the Muslims the fragments that were revealed from time to time were so many messages from their Maker who was watching their daily and hourly growth with more loving care and vigilance than the most anxious parent, and helped them every now and then with a word of courage or of caution.' (MA p. 85).

238. *i. e.*, the Makkan pagans.

فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ﴿٩١﴾ اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ
قَبِيْلًا ﴿٩٢﴾ اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِي السَّمَآءِ ؕ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا
كِتٰبًا نَّقْرَؤُهٗ ؕ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ
الْهُدٰٓى اِلَّآ اَنْ قَالُوْٓا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ﴿٩٤﴾ قُلْ لَّوْ كَانَ فِي الْاَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ مُطْمَئِنِّيْنَ
لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا ﴿٩٥﴾ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ
خَبِيْرًا بَصِيْرًا ﴿٩٦﴾ وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ دُوْنِهٖ ؕ وَنَحْشُرُهُمْ

91. (اوتكون . . . تفجيرا) or there be for thee a garden of palms and vines and thou causest rivers to gush forth in their midst ;

92. (او تسقط . . . قبيلا) or thou causest the sky to fall upon us, as thou assertest, in pieces.[239] or thou bringest Allah and the angels[240] face to face *with us;*

93. (او يكون . . رسولا) or there be for thee a house of God, or thou mountest to the sky, and we will by no means believe *even* in thy mounting until thou causest a book[241] to be sent down to us which we may read. Say thou: Hallowed by my Lord![242] I am naught but a human being *sent* as a messenger.[243]

SECTION 11

94. (وما . . . رسولا) And naught has prevented men from believing when the guidance came to them except that they said : has Allah sent forth a human being *as* messenger?[244]

95. (قل . . . رسولا) Say thou : were there on the earth angels[245] walking about contentedly.[246] We would certainly have sent down to them an angel from the heaven as a messenger.[247]

96. (قل . . . بصيرا) Say thou : Allah suffices *as* a witness between me and you; verily He is in respect of His creatures ever the Aware, the Beholder.

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239. The allusion may be to *Surah* Saba, verse 9, and other similar passages.

240. (before us).

241. (bearing witness of thee).

242. (who alone is Omnipotent).

243. (and what has the Messege I am charged with to do with all such wonders?).

244. The humanity of the prophet has always proved a stumbling-block to the polytheists believing in Divine "Incarnation."

245. (instead of men).

246. (as the familiar denizens thereof).

247. (the principle being that an apostle is sent to a people, who is of their own kind).

يَوْمَ الْقِيٰمَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا ۭ مَاْوٰىهُمْ جَهَنَّمُ ۭ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿٩٧﴾ ذٰلِكَ جَزَاۗؤُهُمْ
بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٩٨﴾ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ
الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ قَادِرٌ عَلٰٓي اَنْ يَّخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ۭ فَاَبَى الظّٰلِمُوْنَ
اِلَّا كُفُوْرًا ﴿٩٩﴾ قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَاۗىِٕنَ رَحْمَةِ رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ۭ وَكَانَ الْاِنْسَانُ قَتُوْرًا ﴿١٠٠﴾
وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۢ بَيِّنٰتٍ فَسْــَٔلْ بَنِيْٓ اِسْرَاۗءِيْلَ اِذْ جَاۗءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّىْ لَاَظُنُّكَ يٰمُوْسٰي
مَسْحُوْرًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَاۗءِ اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصَاۗىِٕرَ ۚ وَاِنِّىْ لَاَظُنُّكَ يٰفِرْعَوْنُ

97. (ومن . . . سعيرا) And whom Allah guides he is the *rightly*-guided, and whom He sends astray——for such thou wilt by no means find friends beside Him. And We shall muster them on the Day of Judgment lying prone,[248] blind, deaf and dumb, their abode being Hell. As soon as it grows dull, We will increase the Flame for them.[249]

98. (ذلك . . . جديدا) This shall be their meed because they disbelieved in Our signs and said: when *once* we have become bones and fragments,[250] shall we in sooth be raised up a new creation?

99. (اولم . . . كفورا) Do they[251] not see that Allah who created the heavens and the earth[252] is Able to create their likes?[253] And He has appointed for them a term of which there is no doubt; yet the ungodly have rejected *everything* except infidelity.

100. (قل . . . قتورا) Say thou : if it were you *who* owned the treasurers of the mercy of my Lord,[254] you would surely refrain *from spending* for fear;[255] and man is ever miserly.

SECTION 12

101. (ولقد . . . مسحورا) And assuredly We gave Mūsā nine manifest signs[256] ——ask thou the Children of Israil——so when he came to them,[257] Fir'awn said to him: I imagine thee to be enchanted,[258] O Mūsā !

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248. (lying on their faces).
249. *i. e.*, add fresh vigour too.
250. (in our graves)
251. *i. e.*, those who deny the possibility of Resurrection.
252. ——the old and original Creator whose power of Creation has not diminished——
253. (by reviving the old souls and bodies).
254. *i. e.*, if the highest Divine gifts were in your power, O infidels !
255. (lest they may be exhausted).
256. See P. IX. nn. 103, 104 ff.
257. *i. e.*, the Egyptians.
258. For sorcery of the ancient times see P. I, n. 449.

مَثْبُوْرًا ﴿١٠٢﴾ فَاَرَادَ اَنْ يَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ وَمَنْ مَّعَهٗ جَمِيْعًا ﴿١٠٣﴾ وَّقُلْنَا مِنْ بَعْدِهٖ لِبَنِیْٓ اِسْرَآءِيْلَ
اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ﴿١٠٤﴾ وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا
وَّنَذِيْرًا ﴿١٠٥﴾ وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِيْلًا ﴿١٠٦﴾ قُلْ اٰمِنُوْا بِهٖٓ اَوْ لَا تُؤْمِنُوْا
اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖٓ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَّيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَآ
اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿١٠٨﴾ وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا ﴿١٠٩﴾ قُلِ ادْعُوا اللّٰهَ اَوِ

102. (قال . . . مثبورا) *Mūsā* said: assuredly thou knowest[259] that none has sent down *these* things save the Lord of the heavens and the earth *as* an enlightenment,[260] and verily I imagine thee doomed,[261] O Fir'awn.

103. (فاراد . . . جميعا) Then he sought to scan them[262] out of the land;[263] therefore We drowned him and those with him,[264] *all* together.

104. (وقلنا . . . لفيفا) And after him,[265] We said to the Children of Israil: dwell on the earth; then when comes the promise of the Hereafter, We shall assemble you all together.[266]

105. (وبالحق . . . نذيرا) And with truth[267] We have sent down *the Qur'ān*, and with truth[268] it has come down, and We have not sent thee[269] but as a bringer of glad tidings and a warner.

106. (وقرآنا . . تنزيلا) And this is a Recitation which We have made distinct[270] that thou may recite it to mankind with slow deliberation,[271] and We have revealed it at intervals.[272]

107. (قل . . . سجدا) Say thou: *whether* you believe it or believe *it* not, verily those who were given knowledge before it, when it is recited to them, fall down on their chins, prostrating.[273]

108. (ويقولون . . لمفعولا) And they say: Hallowed be our Lord! the promise of our Lord was ever to have been fulfilled.[274]

109. (ويخرون . . خشوعا) And they fall down on their chins weeping, and it adds to their humility.

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259. (well in thy heart).

260. Moses here directly charges the Pharaoh not with ignorance but wilful opposition to God's authority. *Cf.* the Bible:—'Then Pharaoh called for Moses and Aaron and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord . . . . But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.' (Ex. 8 : 8, 15) The mention of God as 'the Lord of the heavens and the earth' in the Quranic answer of Moses has a special significance, since Seb (the earth-god) and Nut (the sky-god) formed

principal gods of the Egyptian pantheon. 'The earliest deities were the personifications of the sky and the earth.' (Petrie, *Religious Life in Ancient Egypt*, p. 2) See also Sayce's *Religion of Ancient Egypt*, p. 129

261. (to destruction). ثبور is 'destruction from which there is no rising again.'

262. *i. e.*, the Children of Israel.

263. (of Egypt). *Cf.* Ex. 14: 5.

264. See P. I. n. 213.

265. *i. e.*, after his destruction.

266. (gathered out of various nations). This clearly, though only incidentally, foretells the dipersal of the Jews.

267. *i. e.*, in absolute purity; with no shadow of doubt.

268. *i. e.* 'with no corruption, distortion or 'redaction' whatsoever. Or 'at the most opportune moment' when the world longed and thirsted for this Guidance.

269. (O Prophet!).

270. 'By فرقنا is meant. We have made it distinct, and rendered it free from defect, and explained the ordinances there.' (LL).

271. (so that the listeners may have better chances of comprehending it).

272. (as occasion required). 'His commandments were not promulgated in the humdrum manner of the laws enacted by human legislators, indifferently received by those that were required to obey them. They descended as occasion required on a people waiting and watching anxiously to conform to them.' "When the commandments were being revealed piecemeal, they engraved, as it were, on the tablets of the Muslims' memories because of the incidents connected with their revelation . . . . As for the infidels, unrelaxing repetition and reiteration wore down their prejudice and hostility, and truth at last triumphed and falsehood finally vanished from Arabia.' (MA, pp. 86-87).

273. The allusion is to the fair-minded Jews who eventually embraced Islam.

274. (and so it has come to be fulfilled in the Qur'ān and in the person of the holy Prophet).

ادْعُوا الرَّحْمٰنَ ۭ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَاۗءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ
ذٰلِكَ سَبِيْلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ
ع لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ﴿١١١﴾

110. (قل . . . سبيلا) Say thou: call upon Allah[275] or call upon Raḥmān,[276] by whichsoever name **you** call, His are the excellent names.[277] And shout not thy prayer,[278] nor speak it low,[279] but seek a midway.[280]

111. (وقل . . . تكبيرا) And say thou: *all* praise is to Allah who has not taken a son,[281] and whose is no associate in the dominion,[282] nor has He a protector through weakness,[283] and magnify Him with *all* magnificence.[284]

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275. ——His personal name.

276. ——His chief attributive name emphasizing the attribute of mercy and compassion. The Makkans hearing the Prophet call 'O Allah!', and sometimes also 'O Raḥman!' in their crass ignorance imagined that he thus preached the worship of two gods! This ludicrous misconception occasioned the passage.

277. (each one bringing into clear light some particular aspect of His all-round Perfection).

278. (while performing thy prayers, O Prophet! so that the pagans may overhear thee and take occasion to blaspheme and scoff).

279. (so as not to be heard by thy own adherents).

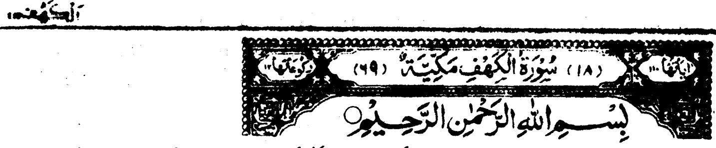
280. (combining warmth and fervour with humility and gentleness).

281. (by adoption). This repudiates the Christian doctrine of Adoptionism. See P. I. n. 523.

282. (as co-partner or sub-deity). This repudiates all Christian and pagan doctrines of polytheism.

283. (as imagined by many polytheistic communities).

284. *i. e.*, glorify Him to the exclusion of all false deities and all unworthy notions attributed to Him.



الحمد لله الذي انزل على عبده الكتب ولم يجعل له عوجا (١) قيما لينذر باسا شديدا من
لدنه ويبشر المؤمنين الذين يعملون الصلحت ان لهم اجرا حسنا (٢) ماكثين فيه ابدا (٣) و
ينذر الذين قالوا اتخذ الله ولدا (٤) ما لهم به من علم ولا لابائهم كبرت كلمة تخرج من
افواههم ان يقولون الا كذبا (٥) فلعلك باخع نفسك على اثارهم ان لم يؤمنوا بهذا الحديث

Sūrat-ul-Kahf

The Cave. XVIII

(Makkan, 12 Sections and 110 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمدلله . . . عوجا) *All* praise to Allah who has sent down to His bondman[285] the Book, and allowed no crookedness therein.[286]

2. (قيما . . . حسنا) Straightforward,[287] that it may warn[288] of a severe violence from before Him, and bring glad tidings to the believers who work righteous *works* that theirs shall be a goodly wage.[289]

3. (ما كثين . . . ابدا) *They will* abide there for ever.

4. (وينذر . . . ولدا) And *that* it may warn those[290] who say: God has taken a son.[291]

5. (مالهم . . . كذبا) No knowledge they have of it, nor *had* their fathers.[292] Odious is the word that comes from their mouths; they utter not but a lie.[293]

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285 *i. e.*, the holy Prophet. See P. I. n. 98.

286. The religion of Islam, says an eminent Christian writer, 'is pre-eminently a practical one, reflecting the practical and efficient mind of its originator. It offers no unattainable ideal, no theological complications and perplexities, no mystical săcraments and no priestly hierarchy involving ordination, consecration and 'apostolic succession.' (Hitti, *op*, *cit.*, p. 129).

287. (in itself, and also serving as a norm). The word qualifies 'the **Book.**'

288. (the ungodly).

289. *i. e.*, the Paradise.

290. (in particular).

291. The reference is clearly to the Christians, specially the Adoptionists, 'who held that Christ was a mere man, miraculously conceived indeed, but adopted as the Son of God only by the supreme degree in which he had been filled with the divine wisdom and power.' (EMK. IV. p. 1998) See also P. I. n. 523.

292. (who invented such blasphemies).

293. (opposed not only to fact but also to reason). 'For the men of the first and second centuries there was nothing incredible in the idea of the divinity of Jesus Christ. The world was full of gods and demons, impersonations of, or emanations from, the Ultimate Being. Nor did it seem improbable that these should assume human form . . . . Even intellectual pagans, as time went on, were willing to include Christ in their pantheon; they resented only the Christian claim to his exclusive deification.' (EMK. IV. p. 1997).

أسفا ﴿٦﴾ إنا جعلنا ما على الأرض زينة لها لنبلوهم أيهم أحسن عملا ﴿٧﴾ وإنا لجاعلون ما
عليها صعيدا جرزا ﴿٨﴾ أم حسبت أن أصحاب الكهف والرقيم كانوا من آياتنا عجبا ﴿٩﴾ إذ أوى
الفتية إلى الكهف فقالوا ربنا آتنا من لدنك رحمة وهيئ لنا من أمرنا رشدا ﴿١٠﴾ فضربنا
على آذانهم في الكهف سنين عددا ﴿١١﴾ ثم بعثناهم لنعلم أي الحزبين أحصى لما لبثوا
ع أمدا ﴿١٢﴾ نحن نقص عليك نبأهم بالحق إنهم فتية آمنوا بربهم وزدناهم هدى ﴿١٣﴾ وربطنا
على قلوبهم إذ قاموا فقالوا ربنا رب السماوات والأرض لن ندعو من دونه إلها لقد قلنا

6. (فلعلك . . . اسفا) Thou art, as if going to kill thyself over their footsteps out of sorrow[294] for they do not believe in this discourse.[295]

7. (انا جعلنا . . عملا) We have made whatever is on the earth *as* an adornment of it, that We test them[296]——which of them is best in work.

8. (و انا . . . جرزا) And We are going to make whatsoever is on it[297] a bare soil.[298]

9. (ام . . . عجبا) Dost thou[299] think that the people of the cave and the inscription were of Our signs a marvel?[300]

10. (اذ اوے . . رشدا) *Re-call* when the youths took themselves to the cave and said: O our Lord! grant to us mercy from before Thee and prepare for us in our affair a right *course*.

11. (فضربنا . . . عددا) Therefore We put a covering over their ears in the cave for a number of years.[301]

12. (ثم . . . امدا) Thereafter We raised them up that We might know which of the two parties[302] was best at reckoning the time that they had tarried.[303]

SECTION 2

13. (نحن . . . هدى) We recount to thee their tidings with truth.[304] They were *certain* youths *who* believed in their Lord, and We increased them in guidance.

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294. *i. e.*, in thy extreme solicitude and earnest zeal for their coversion.
295. *i. e.*, in the Qur'ān promulgating the doctrine of perfect Unity.
296. *i. e.*, mankind.
297. (on the Last Day).
298. *i. e.*, bereft of all life and activity.
299. (O Prophet!).
300. Who were they? The Holy Qur'ān, as usual, lays stress on the moral lessons of the story, and not on the identification of the persons concerned. General opinion among the Muslim doctors favours the view that they were

Christian——'Christian' in the original, pre-Paulin sense of the word——youths of a good family in Ephesus, who, to avoid the cruel and relentless persecution of the Roman emperor Decius (250. C.E.), shut themselves up in a cave, and remained there asleep for over three centuries. 'Two Christians, Theodore and Rufinus, write the story of the young martyrs on metal plates, which they place under the stones closing the cave.' (ERE. XI. p. 428) For the Christian version of the narrative, see EBr. XX. p. 383. Ephesus, now Ayasoluk and about 36 miles from Smyrna on the railroad to Aidin, was Greek city in Asia Minor, and about 6 miles from the sea, nealy opposite the island of Samos. The city is mentioned several times in the NT. الرقيم means 'a tablet of lead. whereon were inscribed, or engraved, the names of the People of the Cave, commonly called the Seven Sleepers, and their ancestry, and their story, and their religion, and what it was from which they fled; . . . and which was put upon the entrance of the cave.' (LL).

301. (so that they slept undisturbed). *Cf.* the Christian account:—'When the emperor Decius persecuted the Christians, seven noble youths of Ephesus concealed themselves in a spacious cavern in the side of an adjacent mountain; where they were doomed to perish by the tyrant, who gave orders that the entrace should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber, which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years.' (GRE. III. p. 413) According to another and a fuller Christian account:—The Seven Sleepers of Ephesus were Constantine, Dionysius, John, Maximiam, Malchus, Martinian, and Serapion—seven young men, converts to Christianity, who during the persecution of Christians under the Emperor Decius, A. D. 250, refused to bow before an idol set up by the Emperor at Ephesus. The story goes that they fled to a cave in Mount Celion, and that Decius, in his rage, ordered all caves in that mountain to be sealed. Nothing was heard of them for 230 years, when they were discovered by some workmen who were digging foundations. Awakened from their long sleep, they offered coins of such antiquity that the attention of the authorities was attracted. They did not long survive, and their bodies were taken for burial in a large stone coffin to St. Victor's Church, Marseilles.

302 (of the sleepers). 'At the end of that time, the slaves of Adolius, to whom the inheritance of the mountain had descended, removed the stones, to supply materials for some rustic edifice; the light of the sun darted into the cavern, and the seven sleepers were permitted to awake.' (GRE. III. p. 413).

303. (in the cave).

304. (as people even in the holy Prophet's time had greatly differed therein). Although it is almost certainly 'a Christian tale', yet 'the Jews of Makka regarded the legend as their own property.' (Torrey, *op. cit.*, pp. 120, 35).

إِذًا شَطَطًا ﴿١٤﴾ هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ لَوْلَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۭ بَيِّنٍ ؕ فَمَنْ
اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ﴿١٥﴾ وَ اِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗٓا اِلَى الْكَهْفِ
يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَيُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ﴿١٦﴾ وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ
عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِيْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ مِنْ
اٰيٰتِ اللّٰهِ ؕ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ ع وَتَحْسَبُهُمْ اَيْقَاظًا
وَّهُمْ رُقُوْدٌ ۖۗ وَّنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَ ذَاتَ الشِّمَالِ ۖۗ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ؕ لَوِ اطَّلَعْتَ

14. (وربطنا . . . شططا) We braced their hearts when they stood forth[305] and said : our Lord is the Lord of the heavens and the earth; never we shall call upon a god beside Him, for then we shall be saying an abomination.[306]

15. (هؤلآء . . . كذبا) These, our people, have taken *for themselves* gods beside Him[307] — why then do they[308] not bring for them a clear authority?[309] — who does a greater wrong than he, who fabricates a lie against Allah.

16. (واذ . . . مرفقا) And *now* when you[310] have withdrawn yourselves from them[311] and what they worship, except God, take yourselves to the cave; your Lord will unfold for you *some* of His mercy, and will prepare an easy arrangement[312] of your affair for you.

17. (و ترى . . مرشدا) And thou[313] wouldst see the rising sun veering away from their cave on the right, and the setting *sun* passing them on the left,[314] while they were in the spacious part *of the cave*;[315] that[316] is of the signs of Allah. Whom Allah guides, he is the guided *indeed*, and whom He sends astray, for him thou wilt never find a directing friend.

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305 (firm and resolute before the persecuting tyrant and their own people). The Decian persecution (249-251C. E.) was most vigorous, 'systematic and thorough', sparing neither women nor boys, and 'produced more apostates than even the latter persecution.' (ERE. IX, p. 746).

306. All this shows that the persecuted youths were monotheists and true followers of the prophet Jesus, and not Christ-worshippers of the Pauline variety. شطط stands for امر ذو شطط or قول ذو شطط and means a saying, or an affair, that exceeds the due bounds.

307. The Roman religion was a curious medley of animism, fetishism and the worship of heavenly bodies. Many were the gods which figured in prayers and litanies, and 'twelve great gods to whom banquets or *lectisternia* were sometimes offered' formed 'divine council.' (Reinach, *Orpheus*, pp. 102, 107).

308. *i. e.*, our polytheistic people.

309. (justifying their godhead). The pronoun هم refers to the Roman gods.

310. (O our brethren-in-faith!) Now they are taking counsel among themselves.

311. (at the risk of your lives).

312. مرفق literally is 'a thing by which one profits, or gains advantage or benefit.' (LL).

313. (O Reader!).

314. 'In the latitude of Ephesus, 38° north, *i. e.*, well above the sun's northern declination, a cave opening to north would never have the heat of the sun within it, as the sunny side would be to the south. If the youths lay with their faces to the north *i. e.*, towards the entrance of the cave, the sun would rise on their right side, declining to the south, and set on their left side, leaving them cool and comfortable.' (AYA).

315. (where they were inconvenienced neither by the heat of the sun nor the closeness of the cave). فجوة means 'an intervening space, or an intermediate wide space between two things.'

316. *i. e.*, the whole of the foregoing affair.

عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا ۝١٨ وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ قَالَ قَآئِلٌ
مِّنْهُمْ كَمْ لَبِثْتُمْ ؕ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْٓا اَحَدَكُمْ
بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا
يُشْعِرَنَّ بِكُمْ اَحَدًا ۝١٩ اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا اِذًا
اَبَدًا ۝٢٠ وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ
بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ؕ رَبُّهُمْ اَعْلَمُ بِهِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى اَمْرِهِمْ لَنَتَّخِذَنَّ

SECTION 3

18. (وتحسبهم . . . رعبا) And thou wouldst have deemed them awake[317] whereas they were asleep, and We turned them over on the right and the left, while their dog[318] stretched forth his two fore-legs on the threshold. Hadst thou lookedst at them thou wouldst have surely turned away from them in fright and wouldst have been filled with awe of them.

19. (و كذلك . . احدا) Likewise[319] We raised them up that they might question among themselves. There spoke a speaker from amongst them: how long have you stayed? They said : we have stayed a day or part of a day. They said : your Lord knows best how long you have stayed; now send one of you with this your money[320] in the city, and let him find which food is the cleaner there,[321] and let him bring you a provision for that, and let him be circumspect,[322] and let him by no means discover you to anyone.[323]

20. (انهم . . . ابدا) Verily they, if they come to know of you, would stone you[324] or make you revert to their faith,[325] and lo! then you shall never fare well.

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317. (perhaps from the freshness of their appearance and the beaming radiance of their faces, O reader !).

318. (who had loyally followed them as they passed by him when fleeing to the cave). An animal noted for its **watchfulness** and loyalty and devotion to man. 'Dogs were among the first animals domesticated, appearing in Egyptian inscriptions of 3000 B. C. and in many earlier records.' (C.E. III. p. 643).

319. *i. e.*, as miraculously as We had sent them to sleep.

320. (which obviously was the coin current in the time of their flight to the cave).

321. *i. e.*, undefiled by its dedication to the Roman gods. 'After a slumber, as they thought, of a few hours, they were pressed by the calls of hunger; and resolved that Jamblichus, one of their number, should secretly return to the city, to purchase bread for the use of his companions.' (GRE. III. p. 413).

322. (in his behaviour, so as not to arouse suspicion in any quarter).

323. (lest the persecuting tyrant may come up and besiege us).

324. (to death). The ferocity of the Decian persecution knew no bounds. 'It would be difficult to find language too strong to paint its horrors.' (Lecky, *op. cit.*, I. p. 110).

325. (like too many of our people). 'The defection was very large. The pagans marked with triumphant ridicule, and the fathers with a burning indignation, the thousands who thronged to the altars at the first commencement of persecution.' (Lecky, *op. cit.*,) Gibbon also speaks of 'great numbers of unworthy Christians, who publicly disowned or renounced the faith which they had professed.'

عَلَيْهِم مَّسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ ۚ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ
فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ
ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ
مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا
لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ

21. (وكذلك . . مسجدا) And likewise[326] We caused their affair to be lit upon that they[327] might realise[328] that Allah's promise is true, and that the Hour ! there is no doubt about it.[329] *Re-call* when they[330] were disputing among themselves regarding their affair,[331] and then they said : build over them a building——their Lord is the Best Knower about them——*then* those who prevailed in their affair said : surely we shall raise over them a place of worship.[332]

22. (سيقولون . . احدا) Presently they[333] will say: *they were* three, the fourth being their dog. And they will say : they were five, the sixth being their dog——guessing at the unknown——and they will say : *they were* seven, the eighth being their dog. Say thou : my Lord is the Best knower of their number ; none knows that except only a few; so debate not thou regarding their number except an outward debating,[334] and ask not anyone regarding them.

SECTION 4

23. (ولا تقولن . . غدا) And never say thou[335] of a thing : I am going to do that on the morning;

24. (الا . . . رشدا) except with *this reservation* that Allah so will.[336] And remember thy Lord[337] when thou forgettest,[338] and say thou: perchance my Lord will guide me to *something* nearer to right[339] direction than this.[340]

25. (ولبثوا . . . تسعا) And they[341] stayed in their cave three hundred years and added nine.[342]

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326. *i. e.*, in the same miraculous manner.

327. *i. e.*, the inhabitants of the city, who were Christians by now.

328. (with the greater certainty). The astonishingly long sleep of these youths, and their waking after so long a time is clearly reminiscent of the state of the dead being raised to life.

329. This happened precisely at a time when the Christians, seized by a new heresy, had begun to doubt and deny the fact of resurrection. 'After 307 years, in the reign of the emperor Theodosius II, a heresy breaks out, led by a bishop

Theodore, denying the resurrection of the dead, and the emperor is greatly perturbed. Then God suggests to Adolius, the proprietor of the field where the cave is to build a sheepfold for his flock; for this purpose the workmen use stones which close the entrance of the cave, and thus the cave is reopened. God awakens the youths, who think that they have slept only one night . . . Theodosius is informed of what has happened and comes to Ephesus to the cave. One of the youths . . . tells him that in order to demonstrate the truth of the resurrection, God had caused them to fall asleep and then resuscitated them before the Judgment-Day.' (ERE. XI. p. 428).

330. *i. e.*, the people of the city.

331. (as to what sort of building should be erected over them).

332. There still stands 'on the eastern side of Mount Pion, overhanging the road that leads from the temple of Diana to the Magnesian Gate of the city, . . . a rock-hewn church, close to a cave in which the "Seven Sleepers of Ephesus" were, according to the legend, saved from the Roman persecution by a slumber of some centuries' duration (DB. I. p. 725).

333. *i. e.*, some of those to whom thou wouldst relate the story.

334. (and this outward debating is no other than the true recital of the revealed facts).

335. (O Prophet !).

336. When the pagans as instigated by the Jews put three questions to the Prophet regarding the nature of soul, the sleepers of the cave, and Zul-Qarnain, he bid them come to him the next day to receive the answer, but forgot to add 'if it please God', for which omission he had to wait for about a fortnight before any Revelation was vouchsafed him relating to these matters.

337. (in every matter and on every fresh resolve).

338. (at the first moment of thy recovery from accidental lapse).

339. The purport is: my Lord is likely to support me with yet greater and brighter proofs of my Prophethood than the answering of these posers suggested by the Jews.

340. (answering the question about the sleepers of the cave).

341. *i. e.*, the sleepers.

342. (years thereto). Perhaps 300 years according to the solar calendar, and 309 according to the lunar. In the ancient Christian versions of the story the number of years given is 307 in the text, and 353, etc., as variants (ERE. XI, p. 428, f.n.). See Appendix I at the end of this sūrah.

فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ
دُونِهِ مُلْتَحَدًا ﴿٢٧﴾ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا
وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ ۚ
إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ
بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ

26. (قل الله . . . احدا) Say thou : Allah knows best how long they stayed;[343] His *alone* is the hidden *knowledge* of the heavens and the earth. How well He sees and hears! They[344] have no patron beside Him, nor in His rule He associates anyone.

27. (واتل . . . ملتحدا) And recite thou what has been Revealed to thee of the Book of thy Lord;[345] and none may alter His words,[346] and never wilt thou find beside Him a covert.

28. (واصبر . . . فرطا) And endure thyself in the company of those who call upon their Lord in the morning and evening seeking His countenance,[347] and let not thine eyes rove from them[348] seeking the adornment of the life of this world;[349] and obey thou not him whose heart We have made to neglect of Our remembrance,[350] and who follows his lust, and whose affair is exceeding *the bound*.

29. (وقل . . . مرتفقا) Say thou : the truth is from thy Lord, let him therefore believe who will and let him disbelieve who will.[351] Verily We have prepared for the wrong-doers a Fire the awnings[352] of which shall encompass them; and if they cry for relief they shall be relieved with water like the dregs of oil[353] scalding *their* faces.[354] Ill the drink, and vile the resort !

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343. (and it is His computation that is given here).
344. *i. e.*, the scoffers.
345. (and with that recitation thy duty ends).
346. (of promise) *i e.*, none can stand between Him and His will.
347. —poor and lowly as they are—
348. (in thy solicitude for the conversion of the rich and well-to-do).
349. The meaning is : do not think that the conversion of the rich and the powerful raises the dignity of Islam ; it is the moral and spiritual grandeur of the poor and meek that should be cared for.

350. (in consequence of his own foolhardiness). The allusion is to certain pagans who had advised the holy Prophet to discard his indigent companions out of regard for the proud and conceited Quraish chiefs.

351. 'Thus the element of guidance and directive control in the ego's activity clearly shows that the ego is a free, personal, causality. He shares in the life and freedom of the Ultimate Ego who, by permitting the emergence of a finite ego, capable of private initiative, has limited this freedom of His own free-will.' (Iqbal, *op. cit.*, page 151).

352. (Compound of flame and smoke).

353. So unpleasant to look at.

354. (With its burning heat).

عَمَلًا ﴿٣٠﴾ أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ
وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعْمَ الثَّوَابُ وَحَسُنَتْ
مُرْتَفَقًا ﴿٣١﴾ وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَ
جَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلَالَهُمَا
نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ
وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ

30. (ان . . . عملا) Verily those who believe and work the righteous *works* — —We do not waste the wage of him who does well *in regard* to his work.

31. (اولئك . . . مرتفقا) These ! for them are the Gardens Everlasting with running streams. Bedecked they shall be therein with bracelets of gold and wear they shall green robes of satin and brocade, reclining therein on the couches. Excellent the reward, and goodly the resort !

SECTION 5

32. (واضرب . . . زرعا) Proclaim thou to them the similitude of two men.[355] We made for one of them two gardens of vines and hedged both with palms, and We placed tillage in-between.

33. (كلتا . . . نهرا) Each of the two gardens brought forth the produce,[356] and stinted not aught thereof, and We made a stream to gush forth in the midst of the two.

34. (وكان . . . نفرا) And he had property.[357] Then he[358] said to his companion[359] as he spoke to him : I am better than you in substance and mightier in respect of retinue.[360]

35. (ودخل . . . ابدا) And he entered his garden,[361] while he was a wrong-doer in respect of his *own* soul. *And* he said :[362] I do not consider that it will ever perish;

355. (to illustrate the utter worthlessness of the life of this world divorced from religion).
356. (plentifully).
357. (other than the two gardens). ثمر is not only 'fruit' but also signifies, 'property, or wealth, increased and multiplied ; or various kinds of property, or wealth, increased and multiplied, and gained, or acquired, for onself.' (LL). و يكنى به من المال المستفاد و على ذلك حمل ابن عباس و كان له ثمر (Rgh.).
358. —an infidel—
359. —a believer—
360. (which means that all is well with me, and God is not at all ill-disposed towards me).
361. (taking his companion with him with a view to mortifying him).
362. (confining his view to the immediate, material causes).

إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي
خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي
أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ
مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ
السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِثَمَرِهِ
فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ

36. (وما . . . منقلبا) nor I consider that the Hour is going to happen; and if I am brought back to my Lord,[363] surely I shall find something better than this as a retreat.[364]

37. (قال . . . رجلا) His companion said to him ; as he spoke to him : art thou a disbeliever in Him[365] who created thee of dust; then of a sperm, and formed thee a man.?

38. (لكنا . . . احدا) *But,*[366] He is Allah, my Lord, and with my Lord I do not join anyone.

39. (ولولا . . . ولدا) Why then thou saidst not when thou enteredest thy garden : whatever Allah may will, there is no power save in Allah; If thou seest then I am inferior to thee in substance and offspring;

40. (فعسى . . . زلقا) then perchance my Lord will give me *something* better[367] than thy garden and send on it[368] a bolt from the heaven[369] so that it become a slippery plane;

41. (او يصبح . . . طلبا) or the water thereof become deep-sunken,[370] so that thou canst make a search therefor.

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363. (at all, assuming the possibilily of resurrection).

364. The man fondly imagined that his affluence was solely due to his merit and not to any beneficence on the part of God.

365. (by thus denying the fact of resurrection).

366. (as for me).

367. (either in this world or the Next).

368. *i. e.*, on thy garden which has made thee so arrogant and presumptuous.

369. (or some other sudden calamity unforeseen by thee).

370. (into the earth).

بِرَبِّيٓ اَحَدًا ﴿٤٢﴾ وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾ هُنَالِكَ
الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا ﴿٤٤﴾ وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ ع
مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ
مُّقْتَدِرًا ﴿٤٥﴾ اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ
اَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْاَرْضَ بَارِزَةً ۙ وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ﴿٤٧﴾ وَعُرِضُوْا
عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۢ بَلْ زَعَمْتُمْ اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ﴿٤٨﴾

42. (واحيط . . . احدا) And his property was encompassed,[371] and lo! he was wringing the palms of his hands[372] over what he had spent on it,[373] so it lay fallen down on its trellises, saying: Oh! would that I had not joined anyone with my Lord!

43. (ولم . . . منتصرا) And there could be no party helping him as against Allah, nor he could be an avenger *himself*.

44. (هنالك . . . عقبا) Herein is *all* protection from Allah the True; excellent is He as to the reward and excellent to the final end![374]

SECTION 6

45. (واضرب . . مقتدرا) Propound thou to them the similitude of the life of this world.[375] It is as water which We send down from the heaven, then there mingles with it the vegetation of the earth, and lo! it becomes dry stubble which the winds scatter.[376] And Allah is Potent over everything.

46. (المال . . . املا) Riches and sons are the adornment of the life of the world,[377] and the righteous *works* that last[378] are excellent with thy Lord in respect of reward and excellent in respect of hope.[379]

47. (ويوم . . . . احدا) And *beware* of a Day when We will cause the mountains to pass away,[380] and thou wilt see the earth plain,[381] and We will gather them,[382] and We will leave of them not one.

48. (وعرضوا . موعدا) And they shall be sent before thy Lord in ranks. Now you are come to Us as We had created you the first time.[383] Aye! you fancied that We had appointed for you no tryst.[384]

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371. (with complete ruin, after he had received without effect this fore-warning and admonition by his believing companion). For اُحيط see n. 357 above.

372. (in extreme anguish).

373. (in this world). The words are intended both to comfort the poor believers and to rebuke the vainglorious infidels.

374. (in the Hereafter).

375. (in respect of its fleeting luxuriance).

376. (after it has been green and flourishing). *Cf.* a simile of the Bible :— 'In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.' (Ps. 90 : 5, 6).

377. (which is so transitory).

378. الباقيات — الصالحات means, 'acts of obedience, or good works, of which the fruit remains for ever.' (LL).

379. *i. e.*, best as the foundation of hopes for still greater rewards—far beyond our merits.

380. (reduced as they shall be to stones).

381. (and bare of all eminences, O reader !).

382. *i. e.*, mankind.

383. *i. e.*, alone and unclothed. Thus will be the rejectors of the Resurrection addressed.

384. (to appear before Us).

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ
لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰىهَا ۚ وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۭ وَلَا يَظْلِمُ رَبُّكَ
اَحَدًا ﴿٤٩﴾ وَاِذْ قُلْنَا لِلْمَلٰۗىِٕكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ كَانَ مِنَ الْجِنِّ فَفَسَقَ ع
عَنْ اَمْرِ رَبِّهٖ ۭ اَفَتَتَّخِذُوْنَهٗ وَذُرِّيَّتَهٗٓ اَوْلِيَاۗءَ مِنْ دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ۭ بِئْسَ لِلظّٰلِمِيْنَ
بَدَلًا ﴿٥٠﴾ مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَلَا خَلْقَ اَنْفُسِهِمْ ۠ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ
عَضُدًا ﴿٥١﴾ وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَاۗءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ

49. (و وضع . . .احدا) And the Book[385] shall be placed,[386] and thou wilt see the culprits alarmed at what is therein, and they will say: Ah! woe to us! what ails this Book *that* it leaves not any misdeed, small or great, but it has comprehended it! And they shall find present all that they had wrought; and thy Lord wrongs not any one.[387]

SECTION 7

50. (و اذ قلنا . . . بدلا) And *re-call* when We said to the angels:[388] make obeisance to Adam, and they made obeisance, but Iblîs *did not*.[389] He was of the jinn,[390] so he tresspassed the command of his Lord. Would you then[391] take him and his progeny as patrons instead of Me, whereas they are unto you an enemy?[392] Ill is for the wrong-doers *this* exchange.[393]

51. (ما اشهدتهم . . عضدا) I made them[394] not present at the creation of the heavens and the earth,[395] nor at the creation of themselves; nor was I to take the seducers as supporters.[396]

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385. (of deeds, wherein one's actions are recorded).

386. (in everyone's hand).

387. (so there is no possibility of any omission or a wrong entry in that Book of deeds).

388. (As also to other creatures).

389. See p. I. nn. 151, 152.

390. This categorically denies the myth of Satan's being an 'angel' fallen or otherwise. The genii are made of fire, not of light as are angels, and like human beings, can freely choose for themselves the path of right or wrong.

391. (O mankind!).

392. (always wishing ill of you).

393. *i. e.*, this choice of the devil and his band as patrons and protectors—a dreadful choice is this!

394. *i. e.*, Satan and his progeny.

395. (for help and advice). 'اشهده' also signifies, 'He caused him to be present.' (LL).

396. So the very conception is absurd. عضد though singular in form is plural in meaning.

وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿٥٢﴾ وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهَا
مَصْرِفًا ﴿٥٣﴾ وَلَقَدْ صَرَّفْنَا فِىْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَىْءٍ ع
جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰى وَيَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ
سُنَّةُ الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ
وَيُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ وَاتَّخَذُوْٓا اٰيٰتِىْ وَمَآ اُنْذِرُوْا هُزُوًا ﴿٥٦﴾
وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰى

52. (ويوم . . . موبقا) And *beware* a Day whereon I shall say :[397] cry unto My associates[398] whom you fancied.[399] So they will call upon them and they will answer them not, We shall place between them[400] a barrier.[401]

53. (ورا المجرمون . . . مصرفا) And the culprits will see the Fire and imagine they are about to fall therein; and they shall not find therefrom a way of escape.

SECTION 8

54. (ولقد . . . جدلا) And assuredly We have set forth all manner of parables in this Qur'ān for mankind, but man is of all things the most contending.[402]

55. (وما . . . قبلا) And nothing prevents mankind from believing *now* when the guidance has come to them and from asking forgiveness of their Lord, except that there may come to them the dispensation of the ancients[403] or that the chastisement may come to them face to face.

56. (وما . . . هزوآ) And We do not send messengers save as bringers of glad tidings and warners,[404] and those who disbelieve[405] dispute with falsehood that they may rebut thereby the truth; and they take My signs and what they are warned of as a mockery.

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397. (to the polytheists).

398. (to protect you).

399. (to be My co-partners, and whose aid and support you presumed).

400. *i. e.*, the polytheists and their 'gods.'

401. (which will make the polytheists entirely despair of the help of their 'gods').

402. The phrase is equivalent with ان جدل الانسان اكثر من جدل كل شئ (Zm).

403. *i. e.*, judgment in this world.

404. (so that the message they deliver is to be judged on its merits, and its truth does not depend on such extraneous facts as miracles or visitations of Divine judgment in this world).

405. (perversely ignoring the merits of the Message).

قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾
وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ
لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ
مَوْعِدًا ﴿٥٩﴾ وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا
مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا
غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ

57. (ومن . . . ابدا) And who does greater wrong than he who is admonished with the signs of his Lord and yet turns away from them and forgets what his hands had sent forth?[406] We have set up veils over their hearts lest they should understand it,[407] and in their ears a heaviness; and if thou callest them to the guidance,[408] lo! they will not let themselves be ever guided.

58. (وربك . . . موئلا) And thy Lord is the Forgiver,[409] Owner of Mercy.[410] Were He to call them to account[411] for what they have earned, He would have hastened torment for them, but for them there is a tryst,[412] and beside it they cannot find a place to take themselves to

59. (وتلك . . . موعدا) And these cities![413] We destroyed them when they did wrong, and We had appointed a tryst for their destruction.[414]

SECTION 9

60. (واذ قال . . حقبا) And *re-call* when Mūsā[415] said to his page:[416] I shall not cease[417] *journeying* until I reach the confluence of the two seas,[418] or I shall go on for ages.

61. (فلما . . . سربا) And when the two reached the confluence of the two, they forgot their fish, [419] and it found its way into the sea freely.[420]

62. (فلما . . . نصبا) And when the two had passed by,[421] he said to his page: bring to us our breakfast[422] we have indeed got toil from this journey of ours.

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406. (Of sins and misdeeds).
407. *i. e.*, the truth; the Qur'ān. See p. I, n. 47; P. 15, n. 122 above.
408. (O Prophet!).
409. (so He will forgive them if even now they embrace Islam).
410. (so He is giving them full respite in the world).
411. (here and now).
412. (so they can yet escape).
413. (to the inhabitants of which was meted out exemplary punishment in former times).

414. (similarly the present-day infidels also have a fixed time for their doom).

415. (Who was instructed by God to go in search of a particular servant of God, who would impart to him such knowledge as even he did not then possess).

416. *i. e.*, Joshua, who was Moses' attendant and was to become his successor. In the Bible (Nu. 11 : 28) he is, according to various interpreters, described as 'the servant of Moses, one of his young men.' (AV) 'the minister of Moses, and chosen out of many' (DV), and 'attendant of Moses, and one of his young men.' (EBI. c. 2599) The servants and other dependants of a Hebrew have formed no unimportant element . . . . Hebrew servants shared in the family sacrifices and festivals . . . . Besides bond-servants, a Hebrew householder was likely to have a number of hired servants.' (NSBD, pp. 260, 261).

417. (from marching on).

418. (where that particular servant of God was to be found). 'The most probable geographical location . . . . is where the two arms of the Red Sea join together, *viz.*, the Gulf of Aqabah and the Gulf of Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings. (AYA).

419. *i. e.*, the cooked fish which they had with them for food.

420. (and this was an indication of the spot where Moses was to find that holy man).

421. (that particular place, and were proceeding on).

422. Fish, salted thoroughly and exposed to the sun 'was much in vogue in ancient Egypt' and 'in great demand for provisions for the journey.' (EBI. c. 1529).

الحوت وما انسنيه الا الشيطن ان اذكره واتخذ سبيله في البحر عجبا ﴿٦٣﴾ قال ذلك
ما كنا نبغ فارتدا على اثارهما قصصا ﴿٦٤﴾ فوجدا عبدا من عبادنا اتينه رحمة من
عندنا وعلمنه من لدنا علما ﴿٦٥﴾ قال له موسى هل اتبعك على ان تعلمن مما
علمت رشدا ﴿٦٦﴾ قال انك لن تستطيع معي صبرا ﴿٦٧﴾ وكيف تصبر على ما لم تحط
به خبرا ﴿٦٨﴾ قال ستجدني ان شاء الله صابرا ولا اعصي لك امرا ﴿٦٩﴾ قال فان اتبعتني

63. (قال . . . عجبا) He said: look here! as we were proceeding to the rock I became unmindful of the fish, and naught but Satan made me forget to mention it *to thee*, and it took marvellously its way into the sea.

64. (قال . . . قصصا) *Mūsā* said: that is *exactly* what we have been seeking.[423] Then they turned back on their footsteps, retracing.

65. (فوجدا . . . علما) Then the two found a bondman from Our *own* bondmen,[424] on him We had bestowed a mercy from before Us[425] and him We had taught a knowledge[426] from Our presence.

66. (قال . . . رشدا) Mūsā said to him: shall I follow thee that thou mayest teach me of what thou hast been taught a directive *knowledge*.

67. (قال . . . صبرا) He said: verily thou wilt not be able *to have* patience with me;

68. (وكيف . . . خبرا) and how canst thou have patience over that which thy knowledge does not encompass?[427]

69. (قال . . . امرا) Mūsā said: thou wilt find me, if Allah will, patient, and I shall not disobey thee in *any* affair.

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423. *i. e.*, that was precisely the place to which we had been directed.

424. The Qur'ān does not mention this servant of God by name. In Hadīth, he is called Khidhr or Khadhir, and is reported to have a life of hundreds of years.

425. He was certainly a saint, possibly a prophet.

426. This special knowledge consisted mainly of a pre-vision of the events of this world, and was different from the Knowledge of Divine truths imparted to Moses, though by no means superior to it.

427. *i. e.* over things of a mysterious nature, which will certainly appear to them as opposed to the Laws of God.

فَلَا تَسْئَلْنِي عَنْ شَيْءٍ حَتّٰى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ٧٠ فَانْطَلَقَا حَتّٰى إِذَا رَكِبَا فِي السَّفِينَةِ
خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ٧١ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا ٧٢ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ٧٣
فَانْطَلَقَا حَتّٰى إِذَا لَقِيَا غُلٰمًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ٧٤

70. (قال . . . ذكرا) He said: well, if thou wouldst follow me, then do not question me of anything, until I begin to mention *it myself*.[428]

SECTION 10

71. (فا نطلقا . . . امرا) Then the two[429] journeyed together until when they embarked in a boat, he scuttled it.[430] Mūsā said: hast thou scuttled it that thou mayest drown the people thereof? assuredly thou hast committed a thing grievous.

72. (قا ل . . . صبرا) He said: did I not tell thee that thou wouldst not be able to have patience with me?

73. (قال . . . عسرا) Mūsā said: do not take me to task for what I forgot and do not impose hardship in my affair.[431]

74. (فانطلقا . . . نكرا) Then the two journeyed[432] till when they met a boy,[433] and he killed him. Mūsā said: hast thou killed an innocent[434] person not in return for a person?[435] assuredly thou has committed a thing formidable.

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428. (and to interpret its meaning).

429. *i. e.*, Moses and his instructor.

430. (by pulling out a plank or two by means of a small axe which he had with him).

431. (by taking me to task for a mere lapse of memory).

432. (on the land).

433. (who had not yet reached the age of majority).

434. (for being a minor he could not be slain even as a matter of retaliation).

435. (which fact makes the crime all the more horrible).

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ

صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصٰحِبْنِيْ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ﴿٧٦﴾ فَانْطَلَقَا

حَتّٰى إِذَآ أَتَيَآ أَهْلَ قَرْيَةِ اسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا أَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ أَنْ

يَّنْقَضَّ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ سَأُنَبِّئُكَ

بِتَأْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِي الْبَحْرِ فَأَرَدْتُّ أَنْ

أَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّأْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلٰمُ فَكَانَ أَبَوٰهُ مُؤْمِنَيْنِ

PART XVI

75. (قال . . . صبرا) He said: did I not tell thee thou wouldst not be able to have patience with me?

76. (قال . . . عذرا) *Mūsā* said: if I question thee regarding anything after this, abandon me; surely there has reached thee an excuse from my side.[1]

77. (فانطلقا . . . اجرا) Then the two departed, until when they came to the people of a city, they begged food from the citizens[2]; but they refused to entertain the two.[3] Then they, found therein a wall about to collapse and he set it upright.[4] *Mūsā* said: hadst thou wished thou couldst have taken a wage therefor.[5]

78. (قال . . . صبرا) He said: this *shall* be the parting between me and thee.[6] Now I shall declare to thee interpretation of that over which thou couldst have no patience.

79. (اما . . . غصبا) As for the boat, it belonged to poor men working in the sea.[7] I[8] wanted to damage it, as there was before them a prince confiscating every boat.[9]

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1. (for parting with me).

2. Note that unlike modern towns, this ancient city had no hotels or restaurants, and its inhabitants were bound, according to the moral notions prevalent at the time, to act as hosts to all outside visitors and to offer them full hospitality.

3. Which was a great offence in the social code of the day, and liable to be judged very severely. *Cf.* Jn. 19: 15.

4. (by stroking it with his hand).

5. (like hired labourers, and thus apart from supplying ourselves with much-needed provision, wouldst have conveyed to these rude people at least our disapprobation of their conduct).

6. (as previously arranged).

7. (and earning their living thereby).

8. ——who could see what the boatmen themselves could not——

9. ——(so I did this in the boatmen's own interest, and in order to save them from dire want). وراء here is in the sense of 'before.'

فخشينا أن يرهقهما طغيانا وكفرا ﴿٨٠﴾ فأردنا أن يبدلهما ربهما خيرا منه زكوة وأقرب رحما ﴿٨١﴾
وأما الجدار فكان لغلمين يتيمين في المدينة وكان تحته كنز لهما وكان أبوهما صالحا فأراد ربك
أن يبلغا أشدهما ويستخرجا كنزهما رحمة من ربك وما فعلته عن أمري ذلك تأويل ما لم
تسطع عليه صبرا ﴿٨٢﴾ ويسئلونك عن ذي القرنين قل سأتلوا عليكم منه ذكرا ﴿٨٣﴾ إنا مكنا له في
الأرض وآتينه من كل شيء سببا ﴿٨٤﴾ فأتبع سببا ﴿٨٥﴾ حتى إذا بلغ مغرب الشمس وجدها تغرب
في عين حمئة ووجد عندها قوما قلنا يذا القرنين إما أن تعذب وإما أن تتخذ فيهم

80. (واما . . . كفرا) And as for the boy, his parents were believers,[10] and we[11] apprehended[12] that he might impose upon them exorbitance and infidelity;[13]

81. (فاردنا . . . رحما) so we intended[14] that their Lord should change for them one better than he in piety and closer in affection.[15]

82. (واما . . . صبرا) And as for the wall, it belonged to two orphan boys in the town and underneath it[16] was a treasure belonging to them,[17] and their father was righteous. So thy Lord intended that the twain should attain their maturity and bring forth for themselves their treasure as a mercy from their Lord; and I did it[18] not of my *own* bidding.[19] That is the interpretation of what thou couldst not bear patiently.

SECTION 11

83. (ويسئلونك . . . ذكرا) And they[20] question thee[21] of Zul Qurnain.[22] Say thou: I shall recite to you some mention of him.[23]

84. (انا . . . سببا) Verily We! We established him in the earth, and gave him the means of everything.[24]

85. (فاتبع . . . سببا) Thereafter he followed a way;[25]

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10. (and the boy would have grown as an infidel).
11. The change from the ordinary singular 'I' to the majestic plural 'we' indicates full deliberation and strength of conviction on the part of the speaker.
12. خشيت sometimes, as here, is synonymous with علمت.
13. (by their excessive fondness for him).
14. (by putting an end to the boy's life).
15. (towards them).
16. (buried in the ground).
17. (as heritage from their father but unknown to them).
18. *i. e.*, all that you have not seen.
19. (but as directed by God).

20. *i. e.*, the pagans as instigated by the Jews.

21. (O Prophet!).

22. Literally 'the two-horned'; identified by the majority of the commentators with Alexander the Great; so named from his expeditions to the East and West. He was actually represented on his coins with two horns. Horn in the Bible is 'a symbol of strength', and 'is frequently mentioned to signify power and glory.' (CD. p. 457) In Hebrew usage 'raising the horn of a people or an individual' signifies victory or pride, "breaking" signifies 'defeat.' (ERE. VI. p. 792) Even Moses (Peace be on him!) was represented with horns. 'It has become a widespread belief that Moses, when he came down from Mount Sinai with the tables of the Law, had two horns on his forehead.' (JE. VI. p. 463). Also EBi. c. 2111. *see* Appendix II.

23. (as Revealed by God).

24. (to attain anything he desired). 'Alexander overawes the imagination more than any other personage of antiquity, by the matchless development of all that constitutes effective force. (Grote, *History of Greece*, VII. p. 468). 'By no contemporary man had any such power ever been known or conceived. With the turn of imagination then prevalent, many were doubtless disposed to take him for a god on earth.' (pp. 465-66) 'He never lost a battle, and he never retreated in face of the enemy. If we consider the range of his operations no general of the ancient world, not even Cæsar, and none of the modern world, not even Napoleon, can be compared with him. All other commanders drew plans on a smaller scale. While they played with fragments of continents, he played with continents'. (UHW. III. p.1423) 'He had fired the imagination of the ancient world to such a degree that after his death there was an Alexander cult and on coins his likeness displaced the likeness of the gods.' (p. 1448). See also EMK. II. p. 911.

25. (to the west of his country). The first notable campaigns of Alexander were in northern and western directions.

حُسْنًا (٨٦) قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا (٨٧) وَأَمَّا مَنْ آمَنَ وَ
عَمِلَ صَالِحًا فَلَهُ جَزَاءً الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا (٨٨) ثُمَّ أَتْبَعَ سَبَبًا (٨٩) حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ
الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا (٩٠) كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (٩١)
ثُمَّ أَتْبَعَ سَبَبًا (٩٢) حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣) قَالُوا يَا ذَا
الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
سَدًّا (٩٤) قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥) آتُونِي زُبَرَ الْحَدِيدِ

86. (حتی . . . حسنا) until when he reached the setting-place of the sun,[26] he perceived it setting[27] in a miry spring, and he found a nation[28] nearby it. We said:[29] O Zul-Qarnain! either chastise *them* or take *the way of* kindness in respect of them.[30]

87. (قال . . . نکرا) He said: as for him who does wrong[31] prevently we shall chastise him, and then he shall be brought back to his Lord, and He shall torment him with a formidable torment.

88. (واما . . . یسرا) And as for him who believes and works righteously, for him will be a goodly wage, and anon we shall speak to him *some-thing* easy of our affair.[32]

89. (ثم . . . سببا) Thereafter he followed a way.[33]

90. (حتّی . . . سترا) until when he reached the rising-place of the sun,[34] he perceived it rising upon a nation for whom We had not set a veil against it.[35]

91. (کذلك . . . خبرا) Thus *it was*. And surely We have encompassed in knowlege[36] *all* that was with him.

92. (ثم . . . سببا) Thereafter he followed a way,[37]

93. (حتّی . . . قولا) until when he arrived between the two mountains,[38] he found beside them a people who almost did not understand a word.[39]

94. (قالوا . . . سدا) They said: O Zul-Qarnain! Yājūj and Mājūj are doing mischief in the land;[40] should we then pay thee tribute so that thou place between us and them a barrier?

95. (قال . . . ردما) He said: better *than your tribute* is that wherein my Lord has established me;[41] so help me with your labour,[42] and I shall place between you and them a rampart.

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26. (to the western point where the expedition terminated. المغرب and مغرب both signify the West. (LL).

27. وجد has two distinct meanings; one, 'he found it, lighted on it, attained it,' having an objectivity, a correspondence with fact; the other is the perceived it,

became sensible of it,' having only a subjective import. Here it is used in the latter sense, and the phrase means, 'it appeared to him that the sun was setting.'

28. (of infidels). The reference may well be to Lake Ochrida to the west of the town of the same name in south Serbia (Yugoslavia). It is about 50 miles west of Monastia, 2260 ft. above sea-level, in a mountainous limestone region. 'Its waters are supplied by subterranean streams. Its chief outlet is the river Black Drin, on the north.' (EBr. XIX, p. 989, 11th Ed.) 'The water is so dark that the river which forms the outlet of the lake to the north is called the Black Drin. Looking at the sunset from the town, the observer would see the sun set in a pool of murky water.' (AYA).

29. (by inspiration).

30. (and unite them to the true faith). The choice between the two alternatives rested with the invader-king.

31. (after preaching and warning).

32. That the King Zul-Qarnain was a man of God is implied all through his story in the Qur'ān; and if his identification with Alexander the Great be correct, the fact accords well with a reference in the Bible. (Dn. 11 : 3) 'It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty king that "shall stand up, that shall rule with greater dominion" whose kingdom shall be destroyed after his death.' (JE. I. p. 341) Jews, the only monotheistic people of his time, were even ready to recognise him as the promised Messiah. 'The Jewish contemporaries of Alexander the Great, dazzled by his glorious achievements, hailed him as the divinely appointed deliverer, the inaugurator of the period of universal peace promised by the Prophets. (VIII. p. 507) Josephus has described in some detail Alexander's visit to Jerusalem, and the trend of his remarks shows that Alexander was a monotheist. 'When he went up into the temple, he offered sacrifice to God, according to the high priest's direction: and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him. wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that he himself was the person intended.' ("Ant." XI, 8 : 5).

33. (this time to the east of his country).

34. *i. e.*, an eastern region.

35. Perhaps they were a people without clothes and without houses.

36. (so Ours is the only true, infallible narrative).

37. This time there is no indication of the direction; probably it was, as guessed by AYA, a continuation of the eastward campaigns.

38. سد is both 'a barrier' and a 'mountain.' Here it means the latter.

39. (of Zul-Qarnain and his companions) : *i. e.*, so unlike was their language. Now where to locate their country? The question has raised a medley of answers. But the place most likely seems to be the eastern portion of Central Asia, where there was a defile known as 'Iron-Gate' or 'Bab-ul-Hadid' (in Arabic), near

Derbend in Hissar district, not to be confused with another Pass of Derbend which is in the region of the Caucasus, and which is identified by Marco Polo as 'Sudd-i-Iskander' or Alexander's rampart. (Yule, *The Book of Marco Polo*, I. p. 50) AYA, who has made a special study of the subject, favours the view here adopted, and his observations are worthy of careful perusal. After rejecting alternative suggestions he proceeds:—'We now come to the Iron Gate which corresponds exactly to the Quranic description, and has the best claim to be connected with Alexander's story. It is near Derbend in Central Asia, Hissar district, about 150 miles south-east of Bukhara. A very narrow defile, with overcharging rocks, occurs on the main route between Turkistan and India; latitude 38° N, longitude 67°E. It is now called in Turki Buzghol Khana (Goat-house), but was formerly known as the Iron Gate. There is no iron gate there now, but there was one in the seventh century, when the Chinese traveller Hiouen Tsiang saw it on his journey to India. He saw two folding gates cased with iron and hung with bells. Nearby is a lake named Iskander Kul, connecting the locality with Alexander the Great'. See for confirmation of the main descriptive facts EBr. XIII, p. 526, 11th Ed.

40. (by plunder and ruin when they make depredations into our land). 'They were the Mongol tribes on the other side of the Barrier, while the industrious men who did not understand Zul Qarnain's language were the Turks, with their agglutinative language, so different from the language of Western Asia.' (AYA) These turbulent tribes were descendants of Japhet, the son of Noah. Of the Biblical Magog only this much seems to be certain that he was a son of Japhet, all else being mere conjecture. The expression 'of the land of Gog' is used in ancient inscriptions as a synonym for 'barbarian' country. (See EBi. c. 1747; EBr. XII. p. 190, 11th Ed).

41. (and I do not need any monetary help or subsidy from you). Note that Zul-Qarnain ascribed all his glory to God, and not to his own skill and ability.

42. *i. e.*, with manual labour.

حَتّٰىٓ اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا ۭ حَتّٰىٓ اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِيْٓ اُفْرِغْ عَلَيْهِ قِطْرًا ۹۶
فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا ۹۷ قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ ۚ فَاِذَا جَاۗءَ وَعْدُ رَبِّيْ جَعَلَهٗ
دَكَّاۗءَ ۚ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ۹۸ وَتَرَكْنَا بَعْضَهُمْ يَوْمَىِٕذٍ يَّمُوْجُ فِيْ بَعْضٍ وَّنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ
جَمْعًا ۹۹ وَّعَرَضْنَا جَهَنَّمَ يَوْمَىِٕذٍ لِّلْكٰفِرِيْنَ عَرْضَۨا ۱۰۰ الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَاۗءٍ عَنْ ذِكْرِيْ وَكَانُوْا
ع لَا يَسْتَطِيْعُوْنَ سَمْعًا ۱۰۱ اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَاۗءَ ۭ اِنَّآ اَعْتَدْنَا جَهَنَّمَ
لِلْكٰفِرِيْنَ نُزُلًا ۱۰۲ قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ۱۰۳ اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ

96. (آتوني . . . قطرا) Bring me lumps of iron.[43] Then when he had evened up[44] the two mountain-sides[45] he said: blow! Then when he had made it a fire, he said: bring me molten copper[46] and I shall pour it thereon.

97. (فما . . . نقبا) In this wise[47] they[48] were not able to scale it,[49] nor were they able to burrow through it.[50]

98. (قال . . . حقا) He said:[51] this is a mercy from my Lord;[52] then when the promise of my Lord[53] comes,[54] He shall make it powder, and the promise of my Lord is ever true.[55]

99. (وتركنا . . . جمعا) And We will let,[56] them on that day, surge some of them against others,[57] and the Trumpet shall be blown,[58] and then We will muster together.

100. (وعرضنا . . . عرضا) And We will set Hell on that Day unto the infidels with a setting[59]—

101. (الذين . . . سمعا) *unto* those **whose** eyes had been under a covering from My remembrance, nor had they been able to hear.[60]

SECTION 12

102. (افحسب . . . نزلا) Do then who disbelieve think that they may take[61] My bondmen instead of Me,[62] as patrons? We have prepared Hell as an entertainment for the infidels.

103. (قل . . . اعمالا) Say thou:[63] **shall We declare to you** the greatest losers in respect of works?

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43. This little detail is sufficient to rule out the possibility of the 'great wall' of China being the rampart of Zul-Qarnain.

44. (the intervening space).

45. (and had put the bellows and fire around).

46. (so that it may enter between the pieces of the heated iron and the whole become one mass).

47. ——after the rampart was finished——

48. *i. e.*, the turbulent tribes of Yājūj and Mājūj.

49. (by reason of its excessive height).

50. (by means of its firmness and thickness).

51. (in his gratitude to God after the work was completed).

52. Mercy of God in a double sense——first in regard to the king himself, for his being able to construct the work, secondly, in regard to the peaceful inhabitants of the locality.

53. (as to the eruption of Yājūj and Mājūj about the end of the world).

54. (to be fulfilled).

55. (so even this giant rampart is not above decay and destruction). 'The Barrier served its purpose for the time being. But the warning that the time must come when it must crumble to dust has also come true. It has crumbled to dust.' (AYA).

56. 'Them' may refer either to the turbulent tribes or to the mankind in general.

57. (owing to their enormous number).

58. (as the Hour approaches).

59. *i. e.*, plain to look at.

60. (what the Prophet recited and preached to them owing to their hatred of him).

61. (with impunity).

62. The grammatical copulation of 'bondmen' to 'My' is to stress the absolute dependence of these creatures on their Creator, and thus to demonstrate the utter folly of polytheism.

63. (O Prophet! to the infidels).

يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿١٠٤﴾ اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَلِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا
نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿١٠٥﴾ ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَاتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ﴿١٠٦﴾
اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا
حِوَلًا ﴿١٠٨﴾ قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ
مَدَدًا ﴿١٠٩﴾ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ﴿١١٠﴾

104. (الذين . . . صنعا) *They are* those whose effort is wasted in the life of the world, and they imagine that they are doing well in action?[64]

105. (اولئك . . . وزنا) They are those who disbelieve in the signs of their Lord and in their meeting with Him, vain shall be made *all* their works, and We will not allow them any weight[65] on the Day of Judgement.

106. (ذلك . . . هزوا) That shall be their meed: Hell; for they disbelieved and held My signs and My messengers in mockery.

107. (ان الذين . . . نزلا) Verily those who believe and do righteous works, theirs shall be Gardens of Paradise for an entertainment;

108. (خلدين . . . حولا) abiding therein,[66] they shall not seek any removal out of them.

109. (قل . . . مددا) Say thou: were the oceans[67] *to become* ink for the words of my Lord,[68] the ocean would surely exhaust before *the* words of my Lord exhausted, even though We brought another *ocean* for support.[69]

110. (قل . . . احدا) Say thou: I am but a human being like yourselves;[70] revealed unto me is that your God is One God.[71] Whoso then hopes the meeting with his Lord, let him do righteous deed,[72] and let him not join anyone in the worship of his Lord.[73]

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64. (so mere exertion and toil, even in apparently good works, would be of no avail, unless backed and impelled by true faith). ضل here is in the sense of ضاع.

65. (as all these works, even seemingly meritorious, have been divorced from true faith).

66. (for ever).

67. *i. e.*, the whole of the watery portion of the world. 'The surface of the globe', says an authority, 'is really almost covered by one huge ocean, upon which the continents float like islands. In fact, 79 per cent of the earth's area is ocean, and only 21 per cent is land. The volume of the ocean is eleven times the volume

of all the land above sea level. If the mountains of the earth and the deeps of the ocean were smoothed out, the whole globe would be covered to a depth of one mile.

68. (to write them out therewith). By 'words of my Lord' are meant words denoting His exellence, His attributes, and His perfection.

69. So interminable and inexhaustible are the words of God!

70. (and neither a 'Lord' nor an 'Incarnation'——the two chief props of Christianity). Even the holiest of the prophets is no more than a mere mortal.

71. Which is quintessence and central truth of Islam as opposed to polytheism, trinitarianism, and dualism.

72. A righteous work is a work according to the dictates of God.

73. So it is not a mere *belief* in monotheism that matters; all forms of worship and adoration also are due to Him alone.

APPENDIX I

Seven Sleepers

(PERIOD OF SLUMBER)

By S. Abul Hasan Ali Nadvi

The story is extant in a number of versions: Greek, Syriac, Latin, Coptic Arabic, Armenian, Ethiopic and Georgian and there is also no reason to doubt the authenticity of the ancient texts. Edward Gibbon, who normally gives little credence to the miraculous and outlandish stories, writes of this legend :

> "The origin of this marvellous fable cannot be ascribed to the pious fraud and credulity of the *Modern* Greeks, since the authentic tradition may be traced within half a century of the supposed miracle. James of Sarug,[1] a Syrian bishop, who was born only two years after the death of younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the youngmen of Ephesus. Their legend before the end of the sixth century was translated, from the Syriac into the Latin language, by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence; and their names are honourably inscribed in the Roman, the Abyssinian, and the Russian calendar. Nor has their reputation been confined to the Christian world.[2]"

The duration of the time spent by the companions of the Cave in deep slumber has been variously given in different versions. Some Christian writers reckon it to be as much as 353 or 373 years but the general consensus of opinion is that the youths slept for a period ranging from 300 to 307 years. In round numbers, 300 years in their solar calendar would come to 309 in the lunar calendar.

Ibn Kathīr is of the view that the number of years spent in the cave, from the time the youths miraculously fell into sleep to the time they were awakened, was made known to the Prophet of Islam through revelation. The period given by Ibn Khatīr, too, is 300 years according to the solar calendar, and 309 according to the lunar calendar. He further says that since every hundred solar years are equal to one hundred and three of the lunar calendar, the Quran says: "and added nine" after "three hundred years".

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1. James, one of the orthodox fathers of the Syrian Church was born A. D. 452; he began to compose his sermons, A.D. 474 ; was made bishop of Batnae, in the Distt. of Sarug, and province of Mesopotamia, A.D. 519 ; and died A.D 521 (Assemanni, tom. i, pp. 288, 289). For the homily *de Pueris Ephesinis*, see pp. 335, 339.
2. Edward Gibbon: *The Decline and Fall of the Roman Empire;* London (1908) ; Vol. III, pp. 413-414.

Most of the Christian sources as well as Gibbon and other Muslim writers hold the view that the youths concealed themselves in the cave during the persecution by Decius (A. D. 250), known by the name of Daqiānūs to the Arab historians. Decius is known to have instituted an organised persecution of the Christians throughout the Roman empire. The second sovereign mentioned in the traditions is Theodosius II (408-450 A. D.) in whose reign the youths are reported to have been awakened. Taking 250 A. D. and 450 A. D. we get an interval of 200 years. Gibbon relies on the traditions which give this period as one hundred and eighty-seven years and, taking his stand upon it, exercises his wit to ridicule the period mentioned in the Qur'ān. Some of the earliest as well as recent commentators of the Qur'ān, for instance, Jamāluddīn Qasimī and Abul 'Ala Maududī have, therefore, tried to explain away this apparent contradiction by putting forth the view that the words "three hundred years and add nine", mentioned in the Qur'ān, simply repeat the then current traditional view instead of indicating any definite period of the deep slumber of the youths. They argue that the above-mentioned passage is to be read in the context of the preceding verses: "(Some) will say: They were three, their dog the fourth . . . " This view is attributed to Qatādah and Mutrif Ibn 'Abdullah. The commentators who prefer this interpretation also point out the succeeding verse which says: "Allah is Best Aware how long they tarried". Their contention is that if God had revealed the exact period, He would not have drawn attention towards His own perfect knowledge immediately after the verse in question. This exegesis is ascribed to Ibn 'Abbās but Alūsī, another commentator, points out that since Ibn 'Abbās gives the number of the Companions of the Cave as seven, he ought to have placed reliance on the period too, for, both the verses mentioning the number of the companions and the period of slumber are followed by a similar warning about the true knowledge being with God alone.[1]

There are, however, several other eminent commentators of the Qur'ān who do not agree with this explanation. They hold the view that it is not correct to put a construction on any verse which is not explicitly clear. Similarly, no interpretation should be acceptable unless it can be reliably explained with the help of elaborate details. Imām Rāzī, a commentator of note, says in the *Tafsīr Kabīr*:

> "The verses intervening between the revelation: '(Some) will say: They were three, their dog the fourth . . . . ' and the verse giving out the number of years show that the two are entirely unconnected. On the other hand, the passages 'So contend not concerning them except with an outward contending', and 'Say: Allah is Best Aware how long they tarried', do not refer to any tradition or fable mentioned earlier. These can, therefore, only mean that instead of relying on what others (Jews and Christians) say, one should pin

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1. ***Ruh-ul-Ma'ani***, (***Surat-ul-Kahf***)

one's faith in the revealed truth."[1]

Shaikh-ul-Islam Ibn Taimiyah says: "The view taken by certain commentators, on the basis of the words: "Say, Allah is Best Aware", that the Qur'ān quotes the traditions (in regard to the period of sleep) current among the Jews and Christians, is erroneous. The period indicated is not repetition of what others say: it is a revelation from God."[2]

It has to be remembered that the so-called discrepancy pointed out by Gibbon in the period of sleep mentioned in the Qur'ān, proceeds from the assumption that the youths concealed themselves in the cavern during the Decian persecution. Decius was proclaimed Emperor in September 249 A. D. and died in June, 251 A. D. It seems most probable that Decius was assigned the role of a villain in this tragic drama, by the later scribes, owing to his atrocious cruelty in the persecution of those Christians who disobeyed his edict to perform a pagan religious sacrifice[3] in the presence of duly appointed commissioners, who were to issue a certificate (*libellus*) that they had done so. This imperial edict is reported to have been issued in June, 250, and then early in 251, but a few months before the death of Decius, the Commissioners seem to have ceased their activities. Decius, who ruled for less than two years, had to spend the greater part of his brief rule amidst the cares of war, first against the Emperor Philip and then against the Goths. His final engagement took place on a swampy ground in the Dobruja in June 251 and ended in the defeat and death of Decius.[4] He perhaps never got the time to visit his far off eastern dominions: at least the accounts of his rule given by the historians are silent about any such excursion by him.

The ecclesiastical writers of the fourth or fifth centuries seem to have exaggerated the earlier martyrdoms owing to the implacable and unrelenting zeal which filled their own breasts against the idolaters of their own times. Gibbon says, on the authority of Origin, that the number of early martyrs was very inconsiderable and that, under the rigorous persecution of Decius; only ten men and seven women suffered for the profession of the Christian faith.[5] These accounts are, however, silent about any persecution of the Christians in or around Ephesus under the orders of Decius.

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1. *Tafsir-i-Kabir*, Vol. III.
2. *Al-Jawāb al-Sahih liman baddala din al-Mesih.*
3. See Encyclopaedia Britannica (1968), Vol. 1, p. 157, Art. Decius. It was, however, not under the reign of Decius, but much earlier, under Trajan (98-117 A.D.) that those accused of Christianity were first directed to offer sacrifice to the heathen gods. Those who refused to do so were to be punished for a crime exposed to capital punishment. Under Trajan were martyrised Symeon, Bishop of Jerusalem, and Ignatius, Bishop of Antioch, (George H. Dyer: *History of the Christian Church*, New York-1896, Vol. I, pp. 65-66).
4. *Historians' History of the World* (London-1908), Vol. VI, pp. 413-14 and Edward Gibbon: *The Decline and Fall of the Roman Empire*: (London-1909), Vol. I, pp. 246-50.
5. Edward Gibbon : *The Decline and Fall of the Roman Empire* : (London-1909), Vol. II, p. 98.

It seems that the concealment of the Christian youths was a local affair of minor significance to attract the attention of the historians. On the other hand, their miraculous awakening after the prolonged sleep, their dramatic appearance in the city and their presentation before the authorities must have been a memorable affair raising a tumultuous commotion in the entire Christendom. The story of the Seven Sleepers, with its reminiscences of classical mythology, must have captured the imagination of the clergy and the laity, the poets and the historians, making it one of the most enchanting fables of the day.' The point of the story does not, therefore, lie in the name of any given Emperor mentioned by the later scribes but in the fact that the beginning of the period of slumber coincided with the reign of an Emperor who persecuted the Christians. Viewed from this angle, it seems highly probable that the Seven Sleepers hid themselves in the reign of Hadrian[1] (P. Ælius Hadrianus) who donned the imperial purple for a fairly long time from 117 to 138. In April of A.D. 129 Hadrian undertook a long journey to the eastern provinces of the empire, from which he did not return to take up his residence on the Tiber until the year 134. It is not necessary that the persecution of the Christians of Ephesus should have taken place in the presence of Hadrian or even under his orders. In the extensive dominions of the Roman Empire, any magistrate who exercised in the provinces the authority of the Emperor, or of the senate,

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1. "Hadrian learnt on August 11, 117 in Syria, of Trajan's death and assumed the government. For 12 of his 20 years as emperor Hadrian was absent from Rome, which was perhaps the most notable feature of this principate. In 121 Hadrian left Rome on one of his first travels. He toured first to the West and then to the East; traversing Asia Minor he returned by way of Sicily to Rome by the end of 126. The next year was spent at Rome, and, after a visit to Africa, he set out on his second great journev in September 128. He travelled by way of Athens. In the spring of 129, he again visited Asia Minor and Syria, where he invited the kings and princes of the East to a meeting at Samosata. Having passed the winter at Antioch, he set out for the South in 130. He ordered Jerusalem to be rebuilt under the name of Aelia Capitolina, to be peopled with gentile Roman citizens, and then made his way through Arabia to Egypt. Hadrian returned through Syria to Europe, but was obliged to hurry back to Palestine to deal with the Jewish revolt that broke out in 132. For a while, he commanded in the field himself, then in 134, leaving the conduct of affairs in the hands of Julius Severus he returned to Rome. He died at Baiae on June 10, 138.

Palestine blazed with the last and the most desperate of its rebellions, for three years, during the reign of Hadrian. When the end came in 135, Jerusalem was a ruined and largely depopulated city. The holy city was henceforth prohibited to the Jews.

Hadrian was "proud and vainglorious, envious and destructive, hasty and revengeful, inquisitive into other man's affairs, and often induced by sycophants to acts of cruelty and injustice. He permitted the revival of the persecution against the Christians, and showed many instances of a bad disposition, which it was the whole study of his life to correct or to conceal." [*The Historians' History of the World:* (London-1908), Vol. VI, p. 281].

"Hadrian was no old Roman", writes George H, Dyer, "but a modern spirit, curious, religious, and skeptical. He maintained Trajan's policy, but cautioned against wholesale accusations." (*A History of the Christian Church*: New York-1896, Vol. 1, p. 66).

and to whose hands alone the jurisdiction of life and death of the subjects was entrusted, could have behaved as a remorseless tyrant. It is not improbable that some such functionaries of the State, stimulated by motives of avarice or of personal resentment, might have been more zealous in enforcing the royal edict. This is no mere assumption, for we can find analogous examples in every age. We can thus reasonably conclude that the Companions of the Cave concealed themselves during the reign of Hadrian, who visited Ephesus, and they were raised from their deep slumber in the time of the younger Theodosius. This, if agreed, would not only bring the Christian traditions in conformity with the period indicated in the Qur'ān, but also sap the very foundation which provided Gibbon with an opportunity to deride the Divine revelation. And this appears to be all the more reasonable because no extant source is definite about the beginning or even the end of the prolonged sleep of the youths. There is also a wide variation between the periods reckoned on the basis of various sources by different authorities. The Syriac sources, for example, claim that the Seven Sleepers woke up in 425 or 437 A. D. while Greek traditions fix the incident in 446 A. D. or the thirty-eighth year of the reign of Theodosius II.

It is our unalterable faith that the Qur'ān, being the custodian of the revealed truth and earlier scriptures, is much more trustworthy than all those ancient texts which were always open to changes and amendments.

The persecution of the Christians, falsely charged with burning the Roman capital, and punished with the most horrid tortures, had been initiated by Nero as early as in 64 A. D. and it continued unabated under Trajan, Hadrian and Marcus Aurelius. There were occasional periods of peace in between long years of persecution till Constantine embraced Christianity in the beginning of the fourth century. The perplexity produced by the scant and discordant historical material about the early years of Christianity is another reason for not placing reliance, as did Gibbon, on any particular tradition or an ancient text in regard to the exact period and dates of the prolonged sleep of the Seven Sleepers. After all, the hiding of a small band of unknown persons in a far off province of the empire, would have been a minor incident of no significance. Their awakening, on the other hand, during the reign of an Emperor who professed the faith of the persecuted fugitives, must have stirred the imagination of the people.

The real significance of the story can, however, be realised in the context of the then raging controversy about the resurrection of the body and retribution in the Hereafter. An irrefutable evidence, an overwhelming demonstration of the life after death was then required to revive the belief in resurrection, and the event did happen to proclaim this eternal truth, which soon became the most popular and widely circulated story throughout the Roman empire. As it could be hoped, in such circumstances, the story circulating from mouth to mouth would necessarily have become somewhat vague in regard to its details and the dates before it was reduced to writing.

APPENDIX II

Identification of Zul-Qarnain

By S. Abul Hasan Ali Nadvi

The commentators of the Qur'ān hold divergent opinions about Zul-Qarnain. A large number of them suppose the person to be Alexander the Great. Imām Rāzī is of the same view along with the majority of commentators, but actually there is no valid reason to accept this opinion. Alexander the Great lacked most of those characteristics and achievements of Zul-Qarnain which have been expressly mentioned in the Qur'ān, as, *e. g.*, faith in the One and Only God, piety, just treatment to the conquered people and the erection of an iron rampart. Perhaps the identification of Zul-Qarnain with Alexander the Great was due to imperfect details of his character and exploits being available to the earlier commentators of the Qur'ān.

There are, however, other doctors of faith who identify Zul-Qarnain with the Iranian Emperor Cyrus who was known to the Jews as the Redeemer of Israel, and to the Arabs by the name of Kai Khusroe. This is the view put forth in some detail by Maulānā Abul Kalām Azād in Volume II of the *Tarjumānul Qur'ān*, wherein he has adduced numerous references from historical treatises and Jewish religious records in support of his thesis. A summary of it is given here.

A remarkable personality came to the fore in a dramatic manner in 559 B. C. and soon attracted the attention of the whole world. Persia was then divided into two kingdoms: the southern part was known as Persia and the north-western portion was called Media (Arabs called it Mahat). Cyrus welded the Persian tribes into a single nation by defeating Astyages of Media at Pasargadæ. Thereafter began the conquests of Cyrus, which were marked not by sanguine battles and cruelties but by humanity and mildness to the vanquished inhabitants and honour to the defeated monarchs. Within 12 years all the lands from Black Sea to Bactria had been reduced to the position of Persian dependencies.

In the spring of 546 B. C. Croesus of Lydia attacked Persia, Cyrus flung himself upon him, beat him at Pteria in Cappadocia and pursued him to Lydia, the North-Western part of Asia Minor, which was then the centre of Hellenistic civilization in Asia.

A second victory followed on the banks of Pactolus: by the autumn of 546, Sardis had already fallen, and the Persian forces advanced to the bounds of Mediterranean. During the next few years, the Greek littoral towns were reduced,

In 539 B. C. Nabonidus was defeated and Babylon occupied, which, with the Chaldean empire, Syria and Palestine also became Persian.

When Cyrus would have advanced beyond Sardis he must have turned back from the coast of Ægean Sea, near Smyrna. Here he would have seen the sea taking the shape of a lake and the sun setting in the murky water: "he found it setting in a muddy spring," as the Qur'ān puts it (xviii: 87).

In his eastward expedition, Cyrus conquered the lands up to Makran and Balkh. In this region he subdued the uncivilized nomadic tribes, which have also been referred to in the Qur'ān: "he found it (sun) raising on a people for whom We had appointed no shelter therefrom" (xviii: 91). After reducing Babylon, Cyrus rescued the Jews from the tyranny of Nabonidus, as predicted in the Jewish Scriptures. He permitted the Jews in Babylon to return and rebuild Jerusalem.

The last campaign of Cyrus was in the direction of the lands despoiled by the people called Gog and Magog. Cyrus advanced towards Caucasus, leaving Caspian Sea to his right, where he came across a mountain pass between two steep hills rising like walls. Here he constructed the iron rampart to check the ingress of Gog and Magag.

Cyrus met his end in 529 B. C. A marble statue with two horns on his head, signifying the unified kingdoms of Persia and Media, was recovered from the ruins of Pasargadæ in 1938. The unification of these two kingdoms gave Cyrus the title of Zul-Qarnain. Cyrus has been rightly praised by most of the modern historians for his conquests as well as for his just and mild treatment of the conquered people (For further details *see* Universal History of the World, Vol. II, by J. A. Hammerton).

But the view expressed by Saiyid Qutub in *Fi Zalāl il Qur'ān*, which is being reproduced here, appears to us more logical than the explanations given by other commentators.

"The Qur'an does not specify the identity or the time and place of Zul-Qarnain. This is a style of narration peculiar to the stories mentioned in the Qur'ān, for its aim is not to historicise the events but to draw out the moral and lesson of the story. The purpose can very often be achieved without determining the location and chronology of the events mentioned in the Qur'ān.

"Our recorded history does mention an emperor by the name of Alexander Zul-Qarnain[1] but it is certain that he was not the personality meant by the Qur'ān. Alexander the great was a polytheist and an idol worshipper while the sovereign mentioned in the Qur'ān was a man of God, a unitarian, having faith in the Day of Judgment, Resurrection, etc.

"In his book entitled *Al-Athār-ul-Baqiyah an-al-Quroon il-Khāliyah* Abū Raihān

1. Literally "The two-horned" one

al-Bairūnī writes that Zul-Qarnain spoken of in the Qur'ān belonged to Hymar,[1] as the name itself indicates. The kings of Hymar had Zū as an essential part of their names as, *e. g.* Zū-Nuwās, Zū-Yazān. The proper name of Zul-Qarnain was Abū Bakr Ibn Afriqash. He subdued all the lands on the coast of Mediterranean Sea, including Tunis and Morocco, and founded a city called Afriqiah which gave its name to the entire continent. He was called by the name of Zul-Qarnain as he was believed to have reached the lands of rising and setting sun.

"This view might be correct but we have no means to verify it. The extant records of history hardly contain anything about him, and the description of his character and conquests given in the Qur'ān is too general like that of the peoples of Noah, Hūd, Sālih, etc. Actually the records preserved by our history constitute only a fraction of our life-story on this earth. We have no record of the events that took place before history began to list them. Its verdict is thus not at all reliable.

"If only the Old Testament could have been preserved in its pristine purity without interpolations and additions, it could have served as a valuable source of history. But, unfortunately, numerous legends have been introduced and interwoven with the revelation contained in this Scripture with the result that the historical events mentioned in it cannot be relied upon.

"The Qur'ān being free from all additions, alterations and mutilations can, undoubtedly, be a trustworthy source of the events narrated by it, but its version cannot, obviously, be verified from the historical records. This is so because of two reasons; first, the history does not account for innumerable happenings; and, secondly, the Qur'ān unfolds some of those events of the olden times which have not been recorded at all.

"There is another reason too. Recorded history, even if it contains the details of any particular happening, is, after all, a human endeavour always likely to commit mistakes or misrepresent the event in question. With all the facilities of communications, means of transmitting news and techniques of their verification in the modern times, we sometimes come across different versions of one and the same story. The same event is not unoften interpreted differently, viewed from different angles and widely differing conclusions are drawn therefrom. This is, in truth, the basic material which serves as the source of history: it is, however, an entirely different matter that we have devised elaborate norms for post-scrutiny and verification of the authenticity of the material thus collected.

Therefore, it is against the accepted principles of literary criticism as well as Quranic exegesis to seek historical evidence for the verification of events related by the Qur'ān. Moreover, this procedure is also not in accord with the conviction which claims to profess the Qur'ān as eternal, unchangeable word of God. Absolute reliance cannot, obviously, be placed on the data thus collected by history

1. An ancient South Arabian people

either by one having faith in the revelatory nature of the Qur'ān or by an impartial literary critic. Historical data is, at best, no more than a collection of our impressions, estimates and ideas about the past happenings.

"The Prophet had been asked about Zul-Qarnain. Thereupon God revealed certain salient characteristics of the monarch known by that name. Now, the Qur'ān being the only source of knowledge about him, the verification of its historicity or otherwise is beyond our means. The commentaries on the Qur'ān present differing views in the matter and, therefore, reliance cannot be placed on them. If any particular view is endorsed by any commentator, he ought to be extremely cautious for numerous traditions of yore and Israelite legends have found their way into some of the old commentaries."[1]

It hardly makes any difference to a student of the Qur'ān whether he is able to identify Zul-Qarnain with any sovereign in the light of available historical records or not. It should be sufficient for him that the Qur'ān has indicated the dominant characteristics of Zul-Qarnain. We know that he was endowed with political and military power, manifold resources, courage, large-heartedness and nobility of character.

"Verily We! We established him in the earth, and vouchsafed unto him of everything a way (to attain anything he desired).

"Then he followed a way."

(*Al-Kahf*: 84-85)

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1. *Fi Zalal il Qur'an*, Volume VI (V Edition), pp. 8-10

سُوْرَةُ مَرْيَمَ مَكِّيَّةٌ (١٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

كٓهٰيٰعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ﴿٢﴾ اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ اِنِّىْ وَهَنَ
الْعَظْمُ مِنِّىْ وَاشْتَعَلَ الرَّاْسُ شَيْبًا وَّلَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَاِنِّىْ خِفْتُ الْمَوَالِىَ مِنْ
وَّرَآءِىْ وَكَانَتِ امْرَاَتِىْ عَاقِرًا فَهَبْ لِىْ مِنْ لَّدُنْكَ وَلِيًّا ﴿٥﴾ يَّرِثُنِىْ وَيَرِثُ مِنْ اٰلِ يَعْقُوْبَ ۖ وَاجْعَلْهُ رَبِّ
رَضِيًّا ﴿٦﴾ يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ اَنّٰى يَكُوْنُ

Sūrah Maryam

Mary. XIX

(Makkan,[74] 6 Sections and 98 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (كهيعص) Kaf-Ha-Ya-Ain-Sad[75].

2. (ذكر . . . زكريا) *This is* a mention of the mercy of thy Lord to His bondman Zakariyya.[76]

3. (اذ . . . خفيا) *Recall* when he cried unto his Lord with a low tone.[77]

4. (قال . . . شقيا) He said: Lord! my bones have waxen feeble and the head is glistening with hoariness, and I have not *yet* been in my prayer to Thee, my Lord! unblest.[78]

5. (وانى . . . وليا) And I fear *my* kindred[79] after me,[80] and my wife has been barren;[81] so bestow on me from before Thee an heir;[82]

6. (يرثنى . . . رضيا) inheriting me and inheriting the Children of Ya'qūb,[83] and make him, Lord, acceptable.[84]

7. (يا زكريا . . . سميا) O Zakariyya! We give thee the glad tidings of a boy, and his name *shall be* Yaḥyā,[85] We have not so far made *his* namesake *in thy family.*[86]

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74. This is one of early Makkan chapters, and was recited to the **Negus** (Christian King of Abyssinia) in the presence of the hostile ambassadors of the Quraish, in the fifth year of the holy Prophet's advent, nine years before Hijrat, by J'afar, the head of the Muslim refugees; whereupon, according to the earliest

Muslim chroniclers, the king wept, and the bishop also wept so that their tears ran down upon their books saying: Verily this revelation and that of Moses proceed from one and the same source.' (Muir, *op. cit.*, p. 92, f.n.).

75. See P. I. n. 28.

76. *i. e.*, on account of God's special kindness toward Zacharias in various ways. 'There was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abijah: and his wife was of the daughter of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, (Lk. 1: 5—6). 'An old man at the close of the reign of Herod the Great (B.C. 4) . . . Even in that evil time of wickedness in high places in Church and State, there lived in Palestine no inconsiderable number of just and devout persons both among priests and people. Of such was Zacharias. . . . He chose for wife one of the sacerdotal house, a daughter of Aaron, named after Aaron's wife as pious as himself. They were righteous not only in the sight of men but of God, and blameless is their case to observe all His commandments and ordinances.' (Hastings, *op. cit.*, II, p. 844) See also P. III, n. 376.

77. The prayer was made in private through the fear of his relatives. Of course he could not complain of his relatives in public or aloud. نداء — خفيا literally, is 'a low tone of voice'.

78. *i. e.*, my prayers have always been granted; so this time I am about to beg of Thee a gift that, looking to my age and health, might seem unusual. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years, (Lk. 1: 7).

79. (and fellow-priests of the Temple).

80. (that they instead of instructing the people in the true faith would themselves turn to irreligion and impiety).

81. (which negatives the possibility of a child in the ordinary course of nature).

82. (as a matter of Thy special grace).

83. Which heritage consisted of true religion and piety.

84. (to Thyself, by his virtue and piety).

85. *Cf.* the NT:—'The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.' (Lk. 1: 13).

86. 'And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name.' (Lk. 1: 59-61).

لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ
هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ
ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَا يَحْيَىٰ خُذِ
الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا
عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ
مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا

8. (قال . . . عتيا) He said: Lord ! in what wise shall there be a boy[87] for me? My wife has been barren, and I have reached the extreme age.[88]

9. (قال . . . شيئا) Allah said: even so![89] Thy Lord says: it is to Me easy.[90] Surely I have created thee before, when thou wast not anything.[91]

10. (قال . . . سويا) He said Lord! appoint me a sign.[92] *Allah* said: thy sign is that thou shalt not speak to mankind for three nights,[93] *while* sound.[94]

11. (فخرج . . . عشيا) Then he came forth to his people from the sanctuary and he beckoned to them:[95] hallow *your* Lord morning and evening.

12. (يحيى . . . صبيا) O Yaḥya[96] hold fast the Book.[97] And We granted him wisdom, *while yet* a child;[98]

13. (وحنانا . . . تقيا) and tenderness from Our presence and purity, and he was pious;[99]

14. (وبرا . . . عصيا) and dutiful to his parents, and was not a high-handed rebel.[100]

15. (وسلم . . . حيا) And peace *be* to him on the day of his birth and death, and on the day he will be raised up.

SECTION 2

16. (واذكر . . . شرقيا) And mention thou[101] in the Book Maryam, when she retired from her people to a place eastward.[102]

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87. *i. e.*, shall I marry a second wife, or shall we, husband and wife, be made young once more? The expression is not of wonder, much less of incredulity, but it is a request for further elucidation.

88. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.' (Lk. 1 : 7) Also 1 : 18.

89. *i. e.*, it would happen in the existing circumstances, without the restoration of youth or any other abnormal means.

90. —this birth of a child in old age.

91. —a thing of far greater wonder.

92. (whereby I may know that my wife is with child, and in order that I may perform some special offering to Thee).

93. (and days, and yet shalt glorify and hallow God).

94. *i. e.*, while physically quite fit, and uneffected by any disease of the tongue. The epithet سويا is added to correct an inaccuracy of the Bible that Zacharias was struck 'dumb' and 'unable to speak.' (Lk. 1 : 20).

95. (after the son was conceived and Zacharias could not speak). 'And when he came out, he could not speak unto them. . . . He beckoned unto them and remained speechless.' (Lk. 1 : 21, 22).

96. John 'the Baptist' (on him be peace!) on coming of age receives Revelation of God. According to the Christian conception, he was 'the greatest of the prophets, yea and more than a prophet.' (Dummelow; *op. cit.*, p. 737).

97. (of Moses), *i. e.*, study and observe it. 'The rise of Christianity was preceded by a long period of four hundred years, during which prophecy was silent, and the religious guidance of the nation passed to the rabbis and the scribes, who made void the Law of God by their traditions. The advent of Christ was heralded by a great revival of prophecy . . . as in the cases of Zacharias, Joseph . . . . and in particular, John the Baptist.' (Dummelow: *op. cit.*, p. 737).

98. See P. III, n. 387, 388.

99. 'He was a prophet, the last and greatest of the prophetic succession under the old dispensation. His personal righteousness and integrity were unquestioned.' (NSBD, p. 462) See also P. III, n. 389. زكوة is here in the sense of طهرة (LL).

100. This is put in to refute the false accusation of sedition and rebellion brought against John by the state under Herod.

101. (O Prophet!).

102. (to wash herself or to pray).

سويا ﴿١٧﴾ قالت إني أعوذ بالرحمن منك إن كنت تقيا ﴿١٨﴾ قال إنما أنا رسول ربك لأهب لك غلاما
زكيا ﴿١٩﴾ قالت أنى يكون لي غلام ولم يمسسني بشر ولم أك بغيا ﴿٢٠﴾ قال كذلك قال ربك هو علي هين
ولنجعله آية للناس ورحمة منا وكان أمرا مقضيا ﴿٢١﴾ فحملته فانتبذت به مكانا قصيا ﴿٢٢﴾
فأجاءها المخاض إلى جذع النخلة قالت يليتني مت قبل هذا وكنت نسيا منسيا ﴿٢٣﴾ فناداها من
تحتها ألا تحزني قد جعل ربك تحتك سريا ﴿٢٤﴾ وهزي إليك بجذع النخلة تسقط عليك رطبا
جنيا ﴿٢٥﴾ فكلي واشربي وقري عينا فإما ترين من البشر أحدا فقولي إني نذرت للرحمن صوما فلن

17. (فاتخذت . . . سويا) Then she took beside them a curtain.[103] Then We sent unto her Our spirit,[104] and he appeared to her in the form of a sound human being.[105]

18. (قالت . . . تقيا) She said: verily I take refuge with the Compassionate from thee if thou art *God*-fearing.[106]

19. (قال . . . زكيا) He said: I am but an envoy of thy Lord,[107] *and have come* to bestow on thee a boy,[108] faultless.[109]

20. (قالت . . . بغيا) She said: how can there be a boy unto me, whereas no human being has touched me,[110] nor have I been a harlot?[111]

21. (قال . . . مقضيا) He said: even so! Thy Lord says: easy it[112] is with Me, and *it is* in order that We make him a sign to mankind,[113] and it is a mercy from Us;[114] and it is an affair decreed.

22. (فحملته . . . قصيا) Then she conceived him,[115] and she retired with him[116] to a place far-off.[117]

23. (فأجاءها . . . منسيا) Then the birth-pangs drove her to the trunk of a palm-tree.[118] She said:[119] would that I had died before this and had become forgotten, lost in oblivion.

24. (فناداها . . . سريا) Then *one* called from underneath her:[120] grieve not, thy Lord has placed underneath thee a rivulet;[121]

25. (وهزي . . . جنيا) and shake towards thee the trunk of the palm-tree, dates will drop on thee fresh and ripe;[122]

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103. (to screen herself).

104. *i. e.* the angel Gabriel.

105. (and perfect, to solace her).

106. Naturally frightened at the appearance of a stranger in her privacy, she beseeches him, in the name of God, to withdraw from her.

107. (and His angel).

108. (miraculously).

109. (and sinless, like any other prophet of God).

110. (by way of marital intercourse).

111. (or unchaste). This is to refute the most vulgar charge of the Jews that she led an immoral life. See Schonfield's *According to the Hebrews*, p. 35.

112. *i. e.*, this miracle of virgin birth.

113. (of Our omnipotence, by this miraculous manner of his birth).

114. (through his preaching).

115. (after the angel had blown his breath into the bosom of her shirt).

116. (in her womb).

117. (from her family). This may refer to her shifting from her native place Nazareth to the generally accepted birth-place of Jesus, Bethlehem, which is at a distance of 7 miles. Even if not this famous Bethlehem, but an obscure village of the same name near Nazareth be accepted as his birth-place (*see* EBi. c. 3362) then that place also is 7 miles north-west of west Nazareth.

118. (that she might lean on it in her travail). 'The tree was very plentiful in Palestine in ancient times.' (J.E. IX, p. 505) 'Several names in the Bible give evidence of the plentifulness of the palm'. (p. 506) The tree has generally been termed the prince of the vegetable kingdom.

119. (overcome with shame and pain).

120. *i. e.*, from below the place where she was. This crier was the angel Gabriel.

121. (so that thou shalt not suffer from thirst).

122. (so that thou shalt not suffer from hunger). 'The date-palm was put to many uses. The fruit was used for food . . . The qualities of the date-palm are referred to quite frequently in a figurative sense in the poetical books of the Bible.' (JE. IX, p. 505) Regarding this fruit, W. G. Palgrave remarked: "Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagine how delicious it is when eaten fresh," . . . The dried fruit used for dessert in European countries contains more than half of its weight of sugar, about 6% of albumen, and 12% of gummy matter.' (EBr. VII, p. 69, XI Ed.).

أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَا أُخْتَ هَارُونَ مَا كَانَ
أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ
إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَ
يَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾ ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ
وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا

26. (فكلى . . . انسيا) so eat and drink thou, and cool *thine* eyes,[123] and if thou seest of humans anyone[124] say[125] thou: verily I have vowed to the Compassionate a fast,[126] so I shall not speak to anyone today.

27. (فاتت . . . فريا) Then she brought *the baby* to her people carrying him.[127] They said: O Maryam! thou hast brought a thing unheard of;[128]

28. (ياخت . . . بغيا) O sister of Hārūn:[129] thy father was not a man of evil, nor was thy mother unchaste.[130]

29. (فاشارت . . . صبيا) Then she pointed to him.[131] They said: how can we speak to one who is in the cradle, a *mere* child?[132]

30. (قال . . . نبيا) He said: verily I am a bondman of Allah.[133] He has given me the Book and made me a prophet,[134]

31. (وجعلنى . . . حيا) and He has made me blessed wherever I may be and enjoined on me prayer and purity as long as I am alive;[135]

32. (وبرا . . . شقيا) and dutiful to my mother,[135-A] and not made me high-handed and unblest;[136]

33. (والسلم . . . حيا) and peace *be* on me the day I was born and the day I die and the day I am raised up.[137]

34. (ذلك . . . يمترون) Such is 'Isā, son of Maryam; *this is* the word of truth, wherein they[138] are doubting.[139]

35. (ماكان . . . فيكون) Allah is not one to take *to Himself* a son.[140] Hallowed be He[141] Whensoever He decrees an affair, He only say to it: be, and it becomes.[142]

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123. (with the sight of the child).
124. (and he is inclined to accost her regarding the child.)
125. (by signs and gestures).
126. (involving abstinence from speech).
127. (in her arms).
128. فرى literally is 'a thing forged or fabricated', and hence 'unknown, or unheard of.' (LL).

129. *i. e.*, like him in piety, or comparable to him in virtue, اخت is not necessarily a sister; and as the feminine of اخ it signifies a friend a companion, an associate, or a fellow. اخوة means, 'conformity, or similarity; and combination, agreement, or unison in action'; and اخت بين الشيئين signifies 'I united the things as fellows, or pairs.' (LL) The phrase النوم اخو الموت means 'sleep is the like of death', and رماه الله بليلة لا اخت لها signifies, 'God afflicted him with a night having none like to it.' (LL) In *surah* 'Zakhruf', verse 47, it is clearly used in the sense of 'like'. Here the epithet is all the more apt, since Mary was a descendant of Aaron and through him belonged to the tribe of Levi, noted for virtue and piety. يا شبيهة هارون فى الصلاح (IQ) يعنى أخته فى الصلاح لا فى النسبة (Bdh). See Appendix III at the end of Surah.

130. (so how shameful of thee to have gone wrong and to have brought disgrace to thy illustrious family).

131. (for the answer).

132. See P. III, n. 423.

133. (and not a Son or Incarnation of God). A refutation of the Christian position

134. (and not a charlatan or magician). A refutation of the Jewish position.

135. 'I am Jesus, son of Mary, of the seed of David, a man that is mortal and feareth God, and I seek that to God be given honour and glory.' (GB, p 221).

135-A. This refutes and contradicts the position implied in various passages of the NT that the attitude of Jesus towards his mother was cold and indifferent. See Mt. 12 : 46-50; Mk. 3 : 31-35; Lk, 8 : 19-21.

136. 'I am meek and lowly in heart.' (Mt. 11 : 29) It is one of the matchless beauties of the Holy Qur'ān that in a few,select words, it demolishes an entire edifice of falsehoods and untruths. By the use of the two words جبار and شقى it denies exactly the two charges of sedition and blasphemy brought against Jesus by the Jews. 'The charges were two in number, one sedition, the other blasphemy.' (Rosadi, *Trial of Jesus*, p. 178).

137. (like all mortals). All these facts of birth, death and resurrection serve to emphasize the absurdity of the Godhead of Jesus. See P. III, n. 469.

138. *i. e.*, the Jews and the Christians and their various sects.

139. (and wrangling among themselves).

140. *i. e.*, it is not at all in keeping with the nature of Divinity.

141. (from all such derogatory imputations).

142. (so in his way He brought Jesus also into being). See P. III, n. 489.

صراط مستقيم ﴿٣٦﴾ فاختلف الأحزاب من بينهم فويل للذين كفروا من مشهد يوم عظيم ﴿٣٧﴾ أسمع
بهم وأبصر يوم يأتوننا لكن الظلمون اليوم في ضلل مبين ﴿٣٨﴾ وأنذرهم يوم الحسرة إذ قضي
الأمر وهم في غفلة وهم لا يؤمنون ﴿٣٩﴾ إنا نحن نرث الأرض ومن عليها وإلينا يرجعون ﴿٤٠﴾ واذكر
في الكتب إبرهيم إنه كان صديقا نبيا ﴿٤١﴾ إذ قال لأبيه يأبت لم تعبد ما لا يسمع ولا يبصر
ولا يغني عنك شيئا ﴿٤٢﴾ يأبت إني قد جاءني من العلم ما لم يأتك فاتبعني أهدك صراطا سويا ﴿٤٣﴾
يأبت لا تعبد الشيطن إن الشيطن كان للرحمن عصيا ﴿٤٤﴾ يأبت إني أخاف أن يمسك عذاب من

36. (و أن الله ... مستقيم) And[143] verily Allah is my Lord and your Lord, so worship Him,[144] and this is a way straight.

37. (فاختلف ... عظيم) Then the sects[145] have differed among themselves.[146] Woe to those who deny the witness of a mighty Day.

38. (اسمع ... مبين) How wonderful in their hearing and in their sight *will they be* the Day they come to Us ! But to-day the wrong-doers are in manifest error.

39. (وانذرهم ... يؤمنون) And warn thou them[147] of the Day of Sighing when the affair shall have been decreed,[148] while *yet* they are heedless and are not believing.

40. (انا ... يرجعون) Verily We ! We shall inherit the earth and whatever is thereon ;[149] and unto Us they shall be returned.

SECTION 3

41. (واذكر ... نبيا) And mention thou[150] in the Book Ibrāhīm. He was a man of truth,[151] a prophet.[152]

42. (اذ قال ... شيئا) *Recall* when he said to his father : father ! why dost thou worship that which neither sees nor hears, nor yet avails thee at all ?[153]

43. (ياابت ... سويا) Father ! verily there has come to me of knowledge what has not come to thee;[154] so follow me, and I shall guide thee to an even path.

44. (ياابت ... عصيا) Father ! serve not Satan;[155] surely Satan has been a rebel against the Compassionate.[156]

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143. —say thou, O Prophet !—.
144. (alone, O Christians and men of other faiths !)
145. (of the Jews, Christians and polytheists).
146. (turning away from the basic principle of Unity and inventing so many doctrines of their own).
147. (O Prophet !).

148. (and their fate sealed).

149. *i. e.*, God alone shall survive when all creatures will be dead and annihilated.

150. (O Prophet!).

151. (and veracity). صدیق is the intensive form of صدوق 'the truthful', and implies an invariable habit of veracity and imperishable love of truth. The epithet is brought in, perhaps, to correct the Biblical imputation to him of falsehood twice (*vide* Ge. 12 : 13 : 20 : 2).

152. The historicity of Abraham has now at long last come to be recognized even by the 'critical' and 'sceptical' Europe. 'The Old Testament evidence, supported by the independent testimony of secular literature, justifies us in holding that there was such a person,......that he lived originally at Ur in Mesopotamia, that he and his people moved thence into northern Syria and subsequently into Palestine, and that he lived in about the twentieth century before Christ.' (Woolley, *Abraham*, p. 50) See also P. I, n. 559.

153. 'The religion of Ur was a polytheism of the grossest type. Written texts preserve for us the names of about five thousand Sumerian gods, great and small,' (Woolley, *Abraham*, p. 192) See P. VII, nn. 526, 527.

154. *i. e.*, the Divine Revelation which is the only infallible knowledge.

155. To obey the devil in worshipping the idols is in effect to worship the devil himself.

156. To remind that the rebellion directed against the fountain-head of all Compassion and Mercy is to make that rebellion all the more heinous and disgraceful.

الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ﴿٤٥﴾ قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰۤاِبْرٰهِيْمُ ۚ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ
وَاهْجُرْنِيْ مَلِيًّا ﴿٤٦﴾ قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ؕ اِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿٤٧﴾ وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ
اللّٰهِ وَاَدْعُوْا رَبِّيْ ۖ عَسٰۤى اَلَّاۤ اَكُوْنَ بِدُعَآءِ رَبِّيْ شَقِيًّا ﴿٤٨﴾ فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ
اللّٰهِ ۙ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَيَعْقُوْبَ ؕ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ
صِدْقٍ عَلِيًّا ﴿٥٠﴾ وَاذْكُرْ فِي الْكِتٰبِ مُوْسٰۤى ۫ اِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ﴿٥١﴾ وَنَادَيْنٰهُ مِنْ جَانِبِ ع
الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَاۤ اَخَاهُ هٰرُوْنَ نَبِيًّا ﴿٥٣﴾ وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ

45. (یاابت ... ولیا) Father! verily I fear there may touch thee a torment from the Compassionate,[157] as that thou become a companion to Satan.[158]

46. (قال ... ملیا) He said: Ibrahim! art thou averse to my gods?[159] If thou desist not,[160] surely I will stone thee,[161] and depart thou from me for ever so long.

47. (قال ... حفیا) *Ibrahim* said: peace *be* on thee,[162] presently I shall ask forgiveness for thee[163] from my Lord; verily He is unto me ever Solicitous;[164]

48. (واعتزلکم ... شقیاً) and I renounce you and all that you serve besides Allah,[165] and I shall call unto my Lord,[166] and I hope in calling unto my Lord I shall not be unblest.[167]

49. (فلما ... نبیا) Then when he had renounced them and all that they served besides Allah,[168] We bestowed on him Is-hāq and Y'aqūb[169] and each one We made a prophet.

50. (ووھبنا ... علیا) And We bestowed on them of Our mercy,[170] and We made for them a lofty renown.[170-A]

SECTION 4

51. (واذکر ... نبیا) And mention thou[171] in the Book Mūsā; he was single-hearted,[172] and was a messenger, prophet.[173]

52. (و نادینہ ... نجیا) And We cried unto him from the right side of the mount,[174] and We drew him nigh for whispering.[175]

53. (ووھبنا ... نبیا) We bestowed on him, out of Our mercy, his brother Hārūn, a prophet.[176]

157. (in this very world).

158. (in the Hell-fire). 'Woe to my father and to this evil generation; woe to those who incline their hearts to vanity and worship senseless images without the power to smell or eat, to see or hear. Mouths they have, but sounds they cannot utter; eyes they have, but lack all power to see; they have ears that cannot hear, hands that cannot move, and feet that cannot walk. Senseless as they are the men

who wrought them, senseless all who trust in them and bow before them. ... Then why serve senseless, powerless gods—gods who can neither help thee in thy need nor hear thy supplications? Evil it is of thee and those who unite with thee to serve images of stone and wood, forgetting the Lord God who made the heaven and the earth and all that is therein. Ye bring guilt upon your souls, the same guilt for which your ancestors were punished by waters of the flood. Cease, oh, my father, to serve such gods, lest evil fall upon thy souls and the souls of all thy family.' (Polano, *op. cit.*, pp. 35, 36).

159. *i. e.*, the family gods, the tribal gods, the state gods.

160. (and persist in flouting my authority).

161. Which procedure would not have been very peculiar or novel according to the laws of the land. 'The son was not a free instrument during his father's life, for by Sumerian law the head of the family held absolute authority.' (Woolley, *Abraham*, p. 239).

162. Contrast the placidity of Abraham with the arrogant haughtiness of his father.

163. (by bestowing on thee true guidance).

164. *i. e.*, considerate and regardful of me; showering benevolence and affection on me; always answering my prayer when I pray to Him.

165. (departing from you and your gods physically as I have always held aloof from you and them mentally).

166. (praying that you may yet be shown the path of truth).

167. (as you are in calling upon your lifeless and inert gods).

168. (and had departed from his ancestral home in Chaldea to Syria and thence to Palestine).

169. (as a son and a grandson, after his first-born Ismail).

170. *i. e.*, gifts both material and spiritual.

170-A. ای ذکرا حسنا عليا (IQ).

171. (O Prophet!)

172. (in his devotion to God, and free from all moral taint).

173. A نبی in Islam is not a mere 'foreteller'; he is a direct recipient of the Revelation of God and is charged with the duty of acquainting others respecting God and things Beyond. A رسول is one who has a message; a messenger, an envoy, Angels also are رسل in this sense.

174. See P. XX, n. 189, 190.

175. *i. e.*, for having a private discourse with Us.

176. See P. XIX, nn. 155, 156.

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ۝ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَوٰةِ وَالزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِ
مَرْضِيًّا ۝ وَاذْكُرْ فِي الْكِتَٰبِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ۝ وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ۝ أُولَٰٓئِكَ الَّذِينَ
أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَ
إِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۩ ۝ فَخَلَفَ　سجدة
مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَوٰةَ وَاتَّبَعُوا الشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ۝ إِلَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ صَٰلِحًا فَأُولَٰٓئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا ۝ جَنَّٰتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَٰنُ عِبَادَهُ بِالْغَيْبِ

54. (واذكر ... نبيا) And mention thou in the Book Ismā'īl;[177] he was true in promise,[178] and was a messenger, a prophet.

55. (و كان ... مرضيا) And he was wont to bid his household[179] to prayer and purity and he was with his Lord an approved one.[180]

56. (واذكر ... نبيا) And mention thou in the Book Idrīs.[181] He was a man of truth,[182] a prophet,[183]

57. (ورفعنه ... عليا) And We exalted him to a lofty position.[184]

58. (اولئك ... بكيا) These are they whom Allah has favoured from among the prophets, of the progeny of Adam and of them whom We bore with Nūh,[185] and of the progeny of Ibrāhīm and Isrāīl, and of them whom We have guided and chosen. Whenever the Revelations of the Compassionate were rehearsed to them, they fell down prostrating themselves and weeping.[186]

59. (خلف ... غيا) Then there succeeded them a posterity who neglected prayers and followed lusts; so they shall meet presently[187] with the perdition,

60. (إلا ... شيئاً) excepting those who may repent and believe and work righteously. These shall enter the Garden and shall not be wronged at all——

177. Whose mother was 'no woman of the tents, but Hagar the Egyptian; she was at least a civilized creature, sprung from the second great centre of culture in the ancient world.' (Woolley, *op. cit.*, p. 144). See also P. I, n. 570.

178. (besides his other virtues).

179. 'And God was with the lad......And his mother took him a wife out of the land of Egypt.' (Ge. 21 : 20, 21).

180. (and not a rejected one, as his traducers, the Jews and the Christians, would have it).

181. Probably Enoch of the Bible. He was the son of Jared, and lived for 365 years, (Ge. 5 : 18, 22) Seventh in descent from Adam, he was the father of Methuselah According to the Jewish tradition he was the first author, and the inventor of letters, arithmetic and astronomy.

182. (and veracity). This is perhaps to refute the opinion held by a section of the Jews that Enoch was 'inconsistent in his piety' (JE. V. p. 178), or that he was 'light-minded and inclined to sin again.' (Rashi, *On Genesis*' p. 93).

183. 'And Enoch walked with God' (Ge. 5 : 22, 24).

184. it may be 'a place' as well as 'a position.' So the words of the Holy Qur'ān do not necessarily support the Jewish and the Christian view that Enoch was translated alive to the heaven. *Cf.* the Bible and its commentaries. 'And he was not; for God took him.' (Ge. 5 : 24), The meaning of the expression "he was not; for God took him," is, no doubt, correctly given by the writer of Heb. as that Enoch never died, but he was translated to heaven, like Elijah, as a reward for the holiness of his life. (Dummelow, *op. cit.*, p. 13) 'By faith Enoch was translated that he should not see death; and was not found, because God 'had translated him' (He. 11 : 5) 'Enoch was a pious worshipper of the true God, and was removed from among the dwellers on earth to heaven......Enoch is one of those that passed into Garden of Eden without tasting the pangs of death.' (JE. V. p. 178).

185. (on the ark).

186. So all of them were meek and lowly in spirit, and obedient servants and devout worshippers of God.

187. *i.e.*, in the Hereafter.

إنه كان وعده مأتيا ﴿٦١﴾ لا يسمعون فيها لغوا إلا سلما ، ولهم رزقهم فيها بكرة وعشيا ﴿٦٢﴾ تلك
الجنة التي نورث من عبادنا من كان تقيا ﴿٦٣﴾ وما نتنزل إلا بأمر ربك ، له ما بين أيدينا وما
خلفنا وما بين ذلك ، وما كان ربك نسيا ﴿٦٤﴾ رب السموت والأرض وما بينهما فاعبده واصطبر
لعبادته ، هل تعلم له سميا ﴿٦٥﴾ ويقول الإنسان ءإذا ما مت لسوف أخرج حيا ﴿٦٦﴾ أولا يذكر الإنسان ع
أنا خلقنه من قبل ولم يك شيئا ﴿٦٧﴾ فوربك لنحشرنهم والشيطين ثم لنحضرنهم حول جهنم
جثيا ﴿٦٨﴾ ثم لننزعن من كل شيعة أيهم أشد على الرحمن عتيا ﴿٦٩﴾ ثم لنحن أعلم بالذين هم أولى بها

61. (جنت ... ماتيا) Gardens everlasting which the Compassionate has promised to His bondmen, *though* yet unseen;[188] Verily His promise is ever to be fulfilled.

62. (لا يسمعون ... عشيا) They shall not hear therein any vain *word,* but *they shall hear only* peace;[189] and they shall have therein their provision morning and evening.[190]

63. (تلك ... تقيا) Such is the Garden which We shall cause Our bondmen to inherit who have been God-fearing.

64. (و ما ... نسيا) And we,[191] *the angels,* do not descend, except by the command of thy Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in-between;[192] and the Lord is never forgetful[193]——

65. (رب ... سميا) Lord of the heavens and the earth and what is in-between ; so Him worship thou, and endure patiently in His worship ; dost thou know any one as His compeer ?[194]

SECTION 5

66. (ويقول ... حيا) And man says :[195] when I am dead, shall I be raised alive ?

67. (اولا ... شيئا) Does not man remember that We created him before he was anything ?[196]

68. (فوربك ... جثيا) By thy Lord, then, We will surely gather them and the devils ;[197] thereafter We will surely bring them round Hell, kneeling.[198]

69. (ثم ... عتيا) Then, We will surely draw aside from each sect those who were most rebellious[199] against the Compassionate.

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188. *i. e.*, 'in reward for their secret faith.'

189. *i. e.*, words of peace and comfort. The Paradise will be pre-eminently a placeof tranquillity,free from evils, vices and blemishes of any kind.

190. *i. e.*, at all times. 'Morning and evening' are only used in a relative sense, so as to be comprehended by us, as there will be no actual sunset in the Paradise.

191. The whole phrase is on behalf of the angel Gabriel to whom the holy Prophet in his eagerness for incessant Divine communion had complained of long intervals between the revelations.

192. (in space and in time). This demonstrates once more the absolute dependence of angels on God's will.

193. (as imagined by misguided communities, but is ever Vigilant and Cognizant of all purposes).

194. (O reader !) سمی (is not only a namesake, but also one co-equal) ای نظیرا له یستحق اسمه وموصوفا یستحق صفته علی التحقیق (Rgh).

195. (denying and ridiculing the fact of Resurrection).

196. (and We are the same old Creator, having lost or forgotten nothing of Our Creative Ability).

197. Every infidel shall appear on the Judgement-Day chained to the devil who seduced him.

198. (seized with extreme terror).

199. (to consign them to the lowest depth of Hell and the greatest degrees of torment).

صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ
فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ
مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا ﴿٧٤﴾ قُلْ مَن كَانَ فِي الضَّلَالَةِ
فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ
شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ
رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ

70. (ثم ... صليا) Then surely *it is* We *who* know best as to which of them were the worthiest of being roasted therein.[200]

71. (وان ... مقضيا) And there is not *one* of you[201] but shall pass over it[202]— an ordinance decreed by thy Lord.

72. (ثم ... جثيا) Then We will deliver them who have feared[203] *God* and will leave the wrong-doers kneeling therein.

73. (و إذا ... نديا) And when Our clear Revelations are rehearsed to them, the infidels say[204] to the faithful: which of the two portions is better in station and goodlier in company?[205]

74. (و كم ... و رءيا) And how many a generation We have destroyed before them, who were goodlier in goods and outward appearance?[206]

75. (قل ... جندا) Say thou:[207] whosoever is in error—surely unto him the Compassionate lengthens a length,[208] until when they behold that with which they were threatened, either the torment[209] or the Hour; then they shall have to know whosoever is worse in position and weaker in hosts.

76. (و يزيد ... مردا) Allah increases in guidance those who let themselves be guided; and with thy Lord the righteous *works* that last[210] are excellent in respect of reward and in respect of return.

77. (افرءيت ... ولدا) Hast thou observed[211] him who disbelieves in Our signs and says: surely I will be given riches and children.[212]

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200. (so there will be no need of any long and laborious enquiry at the time).

201. (O mankind!).

202. (the believers passing on absolutely unscathed).

203. (their Lord and believed in Him). Compare a teaching of Jesus, unrecorded in the canonised gospels: – 'Every one, be he who he may, must go into Hell. It is true however, that the holy ones and prophets of God shall go there to behold, not suffering any punishment.' (GB. p. 159).

204. (in derision and arrogance).

205. *i. e.*, which of us, the believers and the rejecters, is better off in worldly position and affluence?

206. (boasting of their worldly pomp and materialistic civilization).

207. (O Prophet! to those intoxicated with the wealth, power and position of the world).

208. He giveth them the rope, as the English idiom has it.

209. (in this world).

210. (as contrasted with unrighteous deeds of essentially ephemeral nature).

211. (O Prophet!).

212. The allusion is to a particularly virulent pagan of Makka, 'Aās ibn Wāil, who on a certain occasion had exclaimed by way of ridicule to one of his creditors: 'What! shall I be raised to life after death! Well, if that is going to happen, come to me at that time, and as I shall have abundance of riches and children, I shall pay you then and there.'

أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا
يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ
عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾
لَّا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ
شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾

78. (اطلع ... عهدا) Has he looked unto the Unseen, or has he taken a covenant with the Compassionate?[213]

79. (كلا ... مدا) By no means! We will write down what he says; and We will prolong for him the torment a length.

80. (ونرثه ... فردا) And We will inherit from him[214] that of which he spoke[215] and he shall come to Us alone.[216]

81. (واتخذوا...عزا) And they[217] have taken gods besides Allah that they[218] might be a glory for them.[219]

82. (كلا ... ضدا) By no means! presently they will deny their worship, and become an adversary unto them.[220]

SECTION 6

83. (ألم ... ازا) Dost thou not see that[221] We have set[222] the devils[223] upon infidels[224] inciting them by an incitement.[225]

84. (فلا ... عدا) So hasten thou not against them; We are only counting against them a counting.[226]

85. (يوم ... وفدا) *On the* day whereon We shall gather the pious unto the Compassionate as an embassy;[227]

86. (ونسوق...وردا) and shall drive the culprits to Hell as a herd;[228]

87. (لا يملكون ... عهدا) they shall not own intercession,[229] excepting those who have taken with the Compassionate a covenant.[230]

88. (و قالوا...ولدا) And they[231] say: the Compassionate has taken a son.[232]

89. (لقد ... ادا) Assuredly you have brought a thing monstrous.[233]

90. (تكاد ... هدا) The heavens are well-nigh rent thereat and the earth cleft and the mountains well-nigh fell down;[234]

91. (أن ... ولدا) that they should ascribe to the Cempassionate a son.[235]

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213. (that is shall be so).

214. (at his death).

215. *i. e.*, riches and children.

216. (bereft of offsping and property).

217. *i. e.*, the polytheists.

218. *i. e.*, these gods.

219. (before God, and might intercede with Him on their behalf). 'Glory' in the context means a source of strength and glory.

220. *i. e.*, instead of being helpful to their worshippers, these gods shall renounce and denounce them.

221. (O Prophet!).

222. (in Our universal Plan).

223. (who can only suggest sin and infidelity with no power to enforce their will).

224. (who of their own will capitulate to the viles of the devil).

225. (by artifice). أز signifies, 'inciting a man to do a thing by artifice, or cunning or gentleness.'

226. *i. e*, We have allowed to them a certain period of respite.

227. وفد is a company honoured.

228. (of thirsty cattle).

229. *i. e.*, they will have no power of intercession.

230. Or 'permission.' There is no special Mediator in Islam. The God of Islam has not been estranged from mankind, and no special Mediator is needed to effect reconciliation.

231. *i. e*, the polytheists in general Here the Christians are meant in particular.

232. 'God the Son is the Second Person of the Blessed Trinity. He is the only begotten and eternal Son of the Father. He is consubstantial with the Father.' (CD p. 912).

233. (O Christians!)

234. So staggering is the blasphemy you utter! Compare a saying of Jesus himself, nrecorded in the 'canonical' gospels. 'The crowed drew nigh, and when they knew him they began to cry out; Welcome to thee, O our God! and they began to do him reverence, as unto God. Whereupon Jesus gave a great groan, and said: Get ye from before me, O mad men, for I fear lest the earth should open and devour me with you for abominable words.' (GB. p. 213).

235. Even to the early Christians 'the doctrine of the Trinity appeared inconsistent with the unity of God which is emphasized in the Scriptures. They therefore denied it, and accepted Jesus Christ, not as incarnate God, but as God's highest creature by whom all else was created, or as the perfect man who taught the true doctrine of God.' (EBr. V, p. 634)

وَمَا يَنْۢبَغِىْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ۝٩٢ اِنْ كُلُّ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِى الرَّحْمٰنِ عَبْدًا ۝٩٣ لَقَدْ اَحْصٰىهُمْ
وَعَدَّهُمْ عَدًّا ۝٩٤ وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ۝٩٥ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ
وُدًّا ۝٩٦ فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا لُّدًّا ۝٩٧ وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ۭ
هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝٩٨

92. (و ما ... ولدا) it behoves not the Compassionate that He should take a son.[236]

93. (أن ... عبدا) None there is in the heavens and the earth[237] but must come to the Compassionate as a bondman.

94. (لقد ... عدا) Assuredly He has comprehended[238] them[239] and counted them *a full* counting.[240]

95. (وكلهم ... فردا) And every one of them is to come to Him on the Day of Judgement alone.[241]

96. (إن الذين ... ودا) Verily those who believe and do righteous *works*, the Compassionate will assign for them[242] affection.[243]

97. (فانما ... لدا) So We have made it[244] easy in thy tongue[245] in order that thou mayest thereby give glad tidings to the pious and warn thereby a people contentious.

98. (و كم ... ركزا) And how many a generation We destroyed before them[246] But canst thou perceive anyone of them or hear of them even a whisper!

236. 'He hath no father nor mother; he hath no sons, no brethren, nor companions.' (GB. p. 31).

237. (even of His prophets and angles).

238. (in His Knowledge).

239. *i. e.*, all his creatures.

240. *i. e.*, He has full and complete knowledge of all of them and of every little detail concerning them.

241. (and destitute of helpers and followers). 'It is with the irreplaceable singleness of his individuality that the finite ego will approach the Infinite Ego to see for himself the consequences of his past action and to judge the possibilities of his future.' (Iqbal, *op. cit.*, p 162).

242. (in this very world, apart from their reward in the Future).

243. *i. e.*, His own love, and esteem of mankind. This was well illustrated in the life of the holy Prophet himself; who was surrounded 'by a warm and self-sacrificing love.' (Muir, *op. cit.*, p. 513), and who possessed 'a still greater gift of attaching men to himself.' (Macdonald, *Aspects of Islam*, p. 74).

244. *i. e.*, the Holy Qur'ān.

245. (O Prophet!).

246. *i. e.*, the present generation of infidels.

APPENDIX III

SISTER OF AARON OF THE OLD TESTAMENT AND UKHT-U-HARUN OF THE QURAN

(XIX. Surah Maryam, Verse 29, No. 129)

Sher Mohamnad Syed

1. INTRODUCTION :

There have been two famous Marys in world religious history. Each of them has been described as Ukht-u-Harun i. e., the sister of Harun (Aaron).

2. SISTER OF AARON OF THE OLD TESTAMENT :

The first was the sister of Moses and Aaron(Harun)and has been described as follows in verse no. 20 of Chapter XV of the book of Exodus of the Old Testament :

"And *Miriam the prophetess, the sister of Aaron,* took a timbrel in her hand; and all the women went out after her with timbrels and with dances".

N. B Mary, Miriam, Maria and Miryam are variants of the name The italicized portion of the above quotation appears as مريم النبية أخت هرون in the Arabic version of the Bible published by the Bible Societies. It should be borne in mind that "the sister of Aaron" أخت هرون is a pure and simple instance of a possessive case but is neither a divine title nor an appellation exclusively reserved for Miriam or Mary, the sister of Aaron(and Moses),but would be applicable to any sister of a person named Aaron(Ar Harun). Her mention also appears in verses 1 of Chapter XII, and verse 1 of Chapter XX of the Book of Numbers of the Old Testament, the second of which describes her death and burial at Kadesh. Verse 59 of Chapter XXVI of the Book of Numbers describes her as daughter of Amram and sister of Aaron and Moses. Without being named, she has been mentioned in verses 4 and 7 of Exodus II, when she kept from afar a watch on the ark containing her baby brother Moses as it floated down the Nile to the palace of the Pharaoh where it was picked up by Pharaoh's queen (who in fact was his daughter. The Pharaohs used to marry their own daughters and sisters also) and suggested to her that she could get her a wet nurse to suckle the baby Moses. No mention of her virginity or chastity or religious virtues appears in the Old Testament.

3. "YA UKHTA HARUN" OF THE QURAN :

The second Mary (also written as Maryam or Maria) was the Virgin Mother of Jesus Christ. Her chastity and purity of character have been praised in Verses 42, *Ale-Imran*, (III.) and 12, *At-Tahrim*, (LXVI) of the Quran and she has been called Siddiqah in verse 75, *Al-Maidah* (V), of the Quran. *Surah At-Tahrim* describes her as the "daughter of Imran (Heb. *Amram*)" while *Surah Ale-Imran* Verse 35 describes her mother as wife of Imran (Heb. *Amram*)

She has been mentioned in verses numbered 27 and 28 of Surah Maryam (XIX.) of the Quran which have been translated by Pickthall as follows :-

Verse No 27:—"Then she brought him (Jesus) to her own (Jewish) folk.

carrying him. They said : O Mary ! Thou hast come with an amazing thing." Please note that the words within brackets have been added by us.

Verse No 28 : - "*Oh sister of Aaron !* Thy father was not a wicked man nor was thy mother a harlot".

The italicized portion of Verse No. 28 appears as يأخت هرون in the Quran.

4 NON-IDENTICALITY OF THE TWO MARYS :

Although Moses has been mentioned as many as 136 times in the Quran and Maryam 34 times, yet it is significant to mention that the immediate and real family relationship between the two has not been mentioned anywhere because no such relationship existed between them. Nor did any such relationship exist between Maryam and Harun, the brother of Moses.

It is also clear that each of the Marys (Miriam and Maryam) had a brother and father bearing the same names (Aaron or Harun, and Amram or Imran). From this it does not follow that both the ladies could be regarded as one identical person as alleged by Orientalists.

5. CRITICISM OF THE CHRISTIANS OF NAJRAN :

It was during the life-time of the Prophet Muhammad (P. B. U. H.) that the Christians of Najran criticized the Quran in this respect as reported by three authors of books of authentic traditions i.e., by Muslim in his *Sahih* by Tirmizi in his *Jami*, and by Ahmed in his *Musnad*.

We reproduce hereunder English version of the criticism reported in the relevant tradition as it appears in chapter entitled *Kitab-ul-Adab* of the first mentioned book. Before its reproduction we may also mention that Sir William Muir without giving any valid reason has criticized its validity.

"You read (in the Quran) *Ya Ukht-a-Harun* in spite of the (well known) fac that Moses preceded Jesus Christ by a long span of time." This criticism was voiced by

the Christians to Mughira Bin Shu'ba who on his return from his mission (to Najran) related it to the Prophet who thereupon said, "Why didn't you tell them that the Israelites used to adopt the names of their past prophets and noble ancestors (while naming their children) ?" It should be noted that this observation of the Prophet (P. B. U. H.) was precise as well as concise and it did imply that Maryam was named after Miriam, the sister of Aaron (and Musa). In the same way a brother of Maryam was named Harun after the name of Aaron and her father was named Imran (Heb. Amram) after the name of the father of Moses and Aaron It is, moreover, quite clear that Muhammad (P. B. U. H.) did know that there was a long interval between the eras of Moses and Jesus Christ. This is evidenced by the wording of the criticism of the residents of Najran read carefully with its rebuttal by the Prophet.

6. A. CRITICISM OF THE ORIENTALISTS :

In spite of what has been stated above, the Orientalists, Jewish and Christian, have been criticizing the Quran and the Prophet Muhammad down the ages upto the present times as will be clear from the critical remarks of a few prominent amongst them which we cite below before rebutting them; the main points of their criticism being : (i) confusion between two Marys, and (ii) the error of chronology.

(a) Reverend Ludovico Marraccio, Confessor of Pope Innocent XI, in his Latin Translation (with Arabic Text) of the Coran published from Padua in Italy in 1698 recorded the refutation as follows :—

"Just as Mahomet first called Maria, the divine Maria, the daughter of Amram, he calls her here the sister of Aaron. He wrongly takes her for Maria who really was the daughter of Amram and sister of Aaron. The Muhametans accept such a blunder, and try to justify it, but in vain and with inapt arguments. Maria was not even from the root of Aaron but of that of Juda and she could not have a saintly brother by the name of Aaron. She was the first born, and the only child of sterile parents. Even if we presume that after her, the fictitious Aaron was born, he surely was at that time very young. It is thus inappropriate to call her the sister of Aaron on account of similarities with Aaron, brother of Moses, because in his youth Aaron had no such privilege. It would have been more reasonable to call her sister of a woman eminent for her chastity such as Judith or Maria, the sister of Aaron, or at least of some man excelling in the same virtue, such as Joseph, the son of Jacob or Elias.[1]

(b) Rev. W. St. Clair Tisdall recorded the following criticism at pages 150-151 of his "*The Sources of Islam*" :

"In Surah XIX *Maryam*, Verses 28, 29 (should be 27 and 28), we are told that when she came to her folk after the birth of our Lord, they said to her, 'Oh Mary, truly thou hast done a strange thing. O' sister of Aaron, thy father was not a man of wickedness, and thy mother was not rebellious'. From these words, it is evident that in Muhammad's opinion Mary was identical with Miriam, the sister of Moses and Aaron. This is made still more clear by Surah LXVI *At-Tahrim* 12, where Mary is styled as the daughter of Imran, the latter being the Arabic form of Amram, who in the Pentateuch is called the father of Aaron, Moses, and Miriam in (the Book of) Numbers XXVI, 59. The title, *sister of Aaron,* is given to Miriam in Exdous XV, 20 and it must be from this passage that Muhammad borrowed the expression. The reason of the mistake which identified the mother of our Saviour with a woman who lived about one thousand five hundred and seventy five years before His birth is evidently due to the fact that in Arabic both names Mary and Miriam are one and the same in form, Maryam. The chronological difficulty of the identification does not seem to have occurred to Mohammadan commentators who in vain attempted to disprove this charge of inaccuracy.........If it is necessary to adduce any other explanation of Mohammad's blunder it h s been suggested that it may be found in the Jewish tradition which asserts regarding Miriam that the angel of death did not exercise dominion over her, but on the contrary she died with a divine kiss, and worms and insects did not exercise dominion ovor her. But even so, the Jews never ventured to assert that Miriam remained alive until the time of Christ, nor to identify her with the Virgin Mary".[2]

(c) At pp. 281-282 of Vol. II of *The Life of Mahomet'* Sir William Muir writes: ' In Surah 3 she (Mary) is likewise called the daughter of Imran: and it is, therefore, concluded by some that Mahomet confounded Mary (Maryam) with the sister of Moses. The confusion of names is the more suspicious as it is not favoured by *Christian authority of any description* the traditional names of Mary's parents being Joachim and Anna. Gerock (in his *Christologie des Koran*, p. 24)[3] combats this idea at some length, showing that' *Imran is never named in the Coran as the father of Moses nor Mary as his sister* and that *Mahomet is seen* elsew here *to be well aware of the interval between Jesus and Moses'. The latter fact cannot, of course, be doubted. Mahomet could never have imagined that Mary, the mother of Jesus was the sister of Moses and Aaron.* But it is extremely probable that the confusion of this misnomenclature originated in the notion of Jewish informants, amongst whom the only notorious Mary was the daughter of Imran, and sister of Moses, and they would ordinarily give the name of Miriam those accompaniments, that is, they would speak of Mary, the daughter of Imran. Mahomet adopted the pharseology, for his informants were mainly, if not solely, Jews probably through inadvertence and without perceiving the anachronism it involved."[4]

(d) Prof. Montgomery Watt in '*Companion to The Quran*' states at p. 49 : "Mary: Arabic Maryam. There is apparent confusion with Miriam, sister of Moses.

Muslim commentators explain this in various ways, e. g., by holding that two person were called Imran. It is possible *the confusion was present in the mind of the Arabs of Medina, and that it was not part of the purpose of the Quran to correct this confusion*" Again at p. 143 the Prof. writes: "European scholars usually explain this as due to confusion with Miriam, the sister of Moses and Aaron. Both Mary and Miriam would be Maryam in Arabic. This confusion is not absolutely necessary, however, and Muslim scholars have given many possible explanation, e.g., that Mary had really a brother called Aaron, that she was sister of Aaron as being of Levitical stock etc. Perhaps one might say this was a *misconception current among the Arabs which the Quran did not find it necessary to correct*". The Prof. has taken the same stand at p.63 of his *Islam and Christianity Today* and at p. 15 of his *Islamic Fundamentalism and Modernity*[5].

(e) Prof. Dr. Torrey at p. 58 of his *The Jewish Foundation of Islam* states: "Muhammad's informant seems to have been one who was interested in the story of Zachariah and the birth of John the Baptist, but not at all in the birth of Jesus. Instead of gleaning any incidents from the 2nd chapter of Luke, Muhammad is now in the story of Mary and Jesus (verses 16-34) thrown entirely on his own imagination of which he makes characteristic use. The said blunder in verse 28, indentifying Mary with the sister of Aaron, continued in 3.30 ff and 66.12 is the result of his own ignorant combination, not what any other had told him. It is a fair conjecture that each and all these three bits of Gospel traditions were delivered to him by his Jewish teacher. There is no difficulty in the supposition and no other seems quite plausible". At p. 70 *ibid* he adds: 'He(Muhammad) associated Moses with Jesus evidently believing that very soon after the Hebrew lawgiver had followed the similar revelation which had produced the Christians and their sacred book. This appears in his *identification of Mary, the mother of Jesus, with Miriam, the sister of Moses and Aaron,* plainly stated in more than one place. In all this, there is nothing surprising when it is remembered how the prophet received his information"[6]

6. B. MISCELLANEOUS CRITICS :

We have given above in the preceding paragraph verbatim criticism of a few important critics. We give hereunder a list of some more critics who have likewise alleged that the Quran has confused the two Marys :—

(1) *Encyclopaedia Britannica*, 1929 edition p. 483 of Vol. 13.[7]

(2) *Encyclopaedia Britannica*, 1960 edition p. 479 of Vol. 13.[8]

(The critical notes in these two are based mainly on Noldeke and Schwally's article on the Koran that appeared in the 1911 edition of this Encyclopaedia.)

(3) *Jewish Encyclopedia*, 1903, Vol. VII, p. 559.[9]

(4) *Palmer's Translation of The Quran*, 1930, p. 45.[10]

(5) *Islam: Its History, Character and Relations to Christianity*, Rev. John M. Arnold 1874, London, pp. 148-149.[11]

(6) *Islam : Beliefs and Institutions*, Prof. Lammens pp. 38-39.[12]

(7) *The Arab Mind:* Raphael Patai, New York 1973, pp. 70-71[13]

(8) *History of the Arabs:* p. 125: Prof. P. K. Hitti.[14]

(9) *Judaism and Islam:* Rabbi Geiger, pp. 135-136.[15]

(10) *Religions in Four Dimensions*, p. 164, 1976, New York, Prof. Dr. Kaufmann.[16]

(11) *The Origin of Islam in Christian Environment*, Richard Bell, Edinburgh, 1926, p. 132.[17]

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(13) *Muhammad* by Maxime Rodinson, London, 1971, p. 239[19]

7. ANALYSIS OF THE CRITICISM

(a) The main points that emerge from the persistent and longstanding criticism of the Jewish and Christian scholars are as follows:-

(1) The names of the two famous religious ladies are the same namely Mary, Miriam, or Maryam.

(2) The names of the fathers of both are the same namely Imram or Amram, and

(3) First has been described by the Jews as sister of Aaron (Ar. *Ukht-u-Harun)* in the Book of Exodus and the second in the Quran in *Surah Maryam* (XIX). It has, therefore, been alleged by the critics that the Quran (or Muhammad) has confounded the two into one identical person who gave birth to Jesus !

(b) The Quran or the Prophet of Islam has committed the blunder of chronology and has ignored the long interval between the ages of the two Marys and consequently between the eras of the two Prophets viz., Moses and Jesus Christ.

8. REBUTTAL OF CRITICISM

We have already quoted in paragraph 5 ante, an authentic tradition of Prophet Muhammad (P B.U.H.) to prove that the two Marys were two separate individuals who lived in widely separated ages. This is finally settled by the seal set upon the controversy by the internal corroborative evidence of the Quran which we set down below :—

(A) Verse No. 87 of ***Surah Al-Baqarah*** (II) states :

"And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's Sovereignty), and We supported him with the holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?"

(B) Verse No. 46 ***Surah Al-Maidah*** (V) corrborates the above evidence. It reffirms as follows : –

"And We caused Jesus, son of Mary, to follow in their footsteps (of numerous prophets) confirming that which was (revealed) before him, and We bestowed on him the Gospel which is guidance and a light confirming that which was (revealed) before it in the Torah .... a guidance and an admonition unto those who ward off (evil)."

(C) Verses No. 26 and 27 of ***Surah Al-Hadid*** (LVII) reffirm the same.

(D) Not only that: The Quran which was revealed by the Omniscient Allah to the unlettered Prophet Muhammad (P.B.U.H.) has primarily in Meccan ***Surahs***, also made mention of numerous prophets namely Elisha, Elias, Zulkifl, Jonah, David, Solomon, Zachariah and John the Baptist who appeared in the long interval spreading over many centuries between Moses and Aaron (and their sister Miriam) on the one hand and Jesus Christ son of Maryam, on the other. It follows that the Harun (Aaron) mentioned by the Jewish folk in the phrase ***Ya Ukht-a-Harun*** in Verse No. 28 of ***Surah Maryam*** (XIX) was not the brother of Moses and son of Amram of the Old Testament of the distant past but was their contemporary. Our critics, moreover, did not care to notice that ***Surah Maryam*** was revealed at Mecca in the fifth year of the advent of Muhammad as Prophet, (P. B. U. H.) that is, before the emigrat on of the early Muslims to Ethiopia while history make no mention of any contacts between any Jewish scholar (teacher) with Prophet Mnhammad (P. B. U. H.) as quite wrongly alleged by non-Muslim critics.

There are a few honourable exceptions among the critics who are gifted with a discerning and impartial judgment and have occasionally voiced it. For instance, George Sale and Prof. Gerock and even Sir William Muir have asserted that the length of the time interval between the appearance of the prophets Moses and Aaron on the one hand and of Jesus Christ on the other was very well-known to the Prophet of Islam (P. B. U. H.). The first two inter alia also combated the charge of anachronism brought by Dr. Torrey, Marraccio, Roland, Prideaux, Wahl Hottinger, Neldeke etc. In fact, as reaffirmed by George Sale, Prof. Gerock and Sir William Muir, Muhammad very well knew and asserted that Moses preceded Jesus Christ by several ages and he could not have mistaken Maryam for Miriam. George Sale has, moreover, asserted that it does not follow

that because two persons (vix : the two Marys) had each the same name and each had a father and a brother who respectively bore the same names viz: Imran (Heb. Amram) and Haron (Heb. Aaron) they must, therefore, be the same person[20] (i. e., be considered identical) as wrongly assumed by the learned Orientalists.

9. THE CUSTOM OF NAMING AMONG THE JEWS AND CHRISTIANS :

Let us now look at the practice of the Jews and Christians relating to the naming of their children. It is stated at p. 146 of Vol. IX of *Encyclopaedia of Religion and Ethics*[21] that the early Christians struck out a more distinctive nomenclature of their own, viz, by adopting Old Testament names and by appropriating the names of apostolic saints. This is also brone out by a perusal of page 480 of Vol.III of the *Dictionary Of The Bible* edited by Dr. Hastings[19] that the custom of naming after (illustrious) ancestors was prevalent inter alia among the Jews. These statements made in modern books of reference of the Jews and Christians are no doubt echoes of what the unlettered Prophet of Islam (P.B.U.H.) stated to Mughira Bin Shu'ba about fourteen centuries ago. Surely there were no Jewish or Christian teachers to teach him about these ancient customs.

Reading between the lines Verses 27 and 28 of *Surah Maryam* would lead a discerning student to the conclusion that the Harun spoken of by the Jewish folk was well-known, as also her parents, all three being of good reputation among their contemporaries. They were aghast to see Maryam, the Virgin, carrying her son, Jesus Christ, and by way of contempt they addressed her as *Ya Ukht-a-Harun* instead of by her personal name. Such a mode of address in such woeful and reprehensible circuumstances was customary among them as will be clear from a perusal of pages 480-481 of Vol.III of *Dictionary Of The Bible* edited by Dr. Hastings[22] where the analogy of the 'Son of Remaliah' occurring in verse No.4 of Chapter VII of the Book of Isaiah of the Old Testament has been cited to indicate 'contempt' by the use of an eponymous expression.

10. BROAD DEFINITIONS OF BROTHER

(AR. أخ AND SISTER, AR أخت)

Let it moreover, be borne in mind that the words "أخ" (Heb.*ah*) and "أخت" (Heb.*ahot*) embrace not only children born of same parents but even a very wide field of relationships including members of the same family, of the same tribe, same people, descended from the same ancestor or having a religious or spiritual bond as defined at p.60 of *Dictionary Of Biblical Theology*[8]. The words also cover things and persons bearing affinity and similarity as in verses No. 38 & 48 of Surahs Aar'af and Zukhruf.

11. FURTHER REBUTTAL OF CRITICISM :—

Let us examine this question of the identity of the Harun occurring in the phrase ‘Oh sister of Aaron’ أخت هرون from another angle. Harun, the prophet brother and Vazir of Moses (Musa) has been mentioned at nineteen places of the Quran particularized below :—

1. **Al-Baqarah (II), 248** : “And a remnant of that which the house of Moses and the house of Aaron left behind.”
2. **Al-Nisa (IV), 163** : “Lo ! We inspire thee as We inspired..... Aaron and Solomon.”
3. **Al-An‘am (VI), 85** : “And Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron.”
4. **Al-Ar‘af (VII), 122** : “The Lord of Moses and Aaron.”
5. **Al-Ar‘af (VII), 142** : “And Moses said unto his brother : Take my place among the people. Do right and follow not the way of mischief-makers.”
6. **Yunus (X), 76** : “We sent Moses and Aaron unto Pharaoh and his chiefs with our revelations.”
7. **Maryam (XIX), 53** : “And We bestowed upon him of Our mercy his brother Aaron, a Prophet.”
8. **Ta Ha (XX), 25-30** : “(Moses) said ....Appoint for me a henchman from my folk, Aaron, my brother.”
9. **Ta Ha (XX), 70** : “ ....the Lord of Aaron and Moses.”
10. **Ta Ha (XX), 90** : “And Aaron indeed had told them beforehand : O my people ! Ye are being seduced therewith.”
11. **Ta Ha (XX), 92** : “He (Moses) said : O Aaron ! what held the back when thou didst see them gone astray?”
12. **Al-Anbiya (XXI), 48** : “And We verily gave Moses and Aaron the criterion (of right and wrong).”
13. **Al-Muminin (XXIII), 45** : “And We sent Moses and his brother Aaron with Our tokens and a clear warrant.”
14. **Al-Furqan (XXV), 35** : “We verily gave Moses the Scripture and placed with him his borother Aaron as hencman.”
15. **Al-Shu‘ara (XXVI), 13** : “And I shall be embarrassed and my tongue will not speak plainly, therefore send for Aaron (to help me).”

16.	**Al-Shu'ars (XXVI), 48**	:	**"The Lord of Moses and Aaron."**
17.	**Al-Qasas (XXVIII), 33-34**	:	**"He (Moses) said ——My brother Aaron is mere eloquent than me in speech."**
18	**Al-Saffat (XXXVII), 114**	:	**"And We verily gave grace unto Moses and Aaron."**
19.	**Al-Saffat (XXXVII), 120**	:	**"Peace be unto Moses and Aaron !"**

The context of the abovementioned verses and their texts show beyond the least shadow of doubt that the Harun mentioned therein is only Harun, the prophet brother of Moses and no other Harun.

But Verse No. 28 of Surah Maryam read carefully would lead any impartial and fair minded reader to the conclusion that in this verse the Harun was a well-known contemporary of the Jews who obviously caluminated Maryam, the Virgin, having given birth to her child (Jesus) whom they regarded as an illegitimate child born as a result of illicit sexual relationship with a soldier named Pandera or Stada as indicated in Col.2968 of *Encyclopaedia Biblica*-11.[24] This gross calumny relating to adultery is referred to as بهتانا عظيما in verse No. 156 of Surah An-Nisa (IV). Of course, no Jews would caluminate their own haloed Miriam, the prophetess who, of course, did not and could not give birth to Jesus. This is another proof that the Quran regarded the two Marys as separate famous ladies whose qualities of head and heart, of character and nature, and whose accomplishments were also quite different. The Quran has not described Maryam as a prophetess while Miriam was a prophetess according to the Torah.

Rev. Marraccio's statement that Mary was the only child of sterile parents who did not or could not have any more children is quite untenable in the face of the facts that :

(i) Abraham and Sarah were both sterile but initially Abraham was blessed not only with Ismail by Hagar (Hajra) and had later Isaac by Sarah, but also had children by Katurah as borne out by the Old Testament, and (ii) Zachariah and Elizabeth were similarly sterile but the prayer of the former for a successor was answered with the birth of John the Baptist. After all, Mary was also born of sterile parents. There is thus no ground to believe that they could not be blessed with a son who would be a real brother of Mary. Even if we suppose that there is some truth in the statement of the Rev. Marraccio one can assert that Mary had a male relative who would be covered by the broad definition of 'brother' and that being so, he would have been given the name of Harun in accordance with the prevailing custom. This Harun as we have already proved was, of course, not the prophet Harun, the brother of Miriam and Moses and could under no circumstances be confused with the latter by the Quran.

As for the name of the father of Maryam (Mary), there is no reason to suppose that there was any confusion whatsoever in this behalf as has been suggested by Prof. Montgomery Watt. If any of the Christian Gospels had given some other as his *correct* name, that could provide a ground for some doubt. But Sir Hall Caine at page 1235 of his *Life of Jeasus*[25] has asserted : "Of Mary we know little from Scripture. We do no not know who she was, who her parents were, where she was born, or to what condition of life she belonged".

Again Karl Rahner has positively stated at page 16 of his '*Mary, Mother of The Lord*[26]', "We do not know the names of Mary's father and mother". This is reaffirmed at pp 551-552 of the *Dictionary of The Bible* by John L. Mckenzie[27] who states : "The names of her (Mary's) parents are not mentioned in the New Testament". He adds "The positive reticence of the primitive preaching not only about Mary, but also about the entire life of Jesus and their village connections seems to suggest a movement against any such attempt to make kinship the basis of special claim. A by-product of this reticence is *our total lack of genuine information* concerning the life and person of Mary".

Sir William Muir has given Joachim and Anna as the traditional names of Mary's parents but one is at a loss to understand why a scholar of his standing failed to mention that these names were drawn from an apocryphal Gospel having no historical value in the Christian World. If the Christian World could prove what the correct name of Mary's father was and it happened to be different, then one could think that the name of her father as given in the Quran might be incorrect. This argument applies mutatis mutandis to her brother's name i.e., Harun as mentioned in the Quran. One would have expected a critic of the standing of Prof. Montgomery Watt to have given concrete and convincing evidence to support his contention regarding the possibility of confusion in the mind of the Arabs of Medina or of the chance of "a misconception current among the Arabs". We have given adequate grounds to establish verity of the names of Mary's brother and father being "Harun" (Heb. *Aaron*) and "Imran" (Heb. *Amram*). Dr. Torrey's conjectures and suppositions that Gospel traditions were delivered to him (Muhammad)by his Jewish teacher lack any basis. He has failed to name the supposed "Jewish teacher". Moreovere, all Jews being notorious enemies and calumniators of Maryam and Jesus Christ would never teach Muhammad (P.B.U.H.) to shower high praises on them with which the Quran abounds. Such superlative eulogies of Maryam are not found even in any of the Chrisitian canonical gospels ! The possibility of any Jewish or Christian informant or mentor of Muhammad is thus completely ruled out.

There was, moreover, no indigenous pre-Islamic tradition in this behalf which could be drawn upon by Muhammad (P.B.U.H.)otherwise Prof. Montgomery Watt would no doubt have quoted it chapter and verse instead of making vague

and unfounded dubious remarks in this bahalf suggesting the currency of errors relating to Imran and Harun being names of the father and brother of Maryam "which the Quran did not find it necessary to correct." If the learned Professor could produce historically correct names of Maryam's father, and brother, then, the Christian world would have a sure criterion to adjudge the accuracy of the Quran in this respect.

As for Dr. Torrey, his suppositions, conjectures and prejudgments are obviously unfounded. He does not seem to have cared even to know that Surah Maryam was revealed to the unlettered Prophet Muhammad (P.B.U.H.) at Mecca in the fifth year of his advent as prophet when there is known to have been no Jewish teacher there to deliver to him the supposed "Gospel Traditions"! He has, moreover, not read in the Quran clear proofs of the long interval between the eras of Moses and Jesus !

12. DILEMMAS RELATING TO MARY AND JESUS CHRIST

It is a great pity that Christian Gospels have been conspicuous by their complete silence about the parentage and other essential details about Maryam and Jesus Christ. Not only that, Matthew (1-16) and Luke (III, 23-38) give the genealogies of Jesus Christ expressly through his so-called legal father Joseph, which have been adjudged by Christian authorities as irreconcilable, mutually contradictory, incomplete etc. Again, the Gospels of Matthew (XIII, 55-56) and Mark (VI,3 and III, 31-32) speak of the brothers and sisters of the Lord Jesus, but none of the Christian scholars have to this day been able to establish for certain whether they were the real children of the Virgin Mary born after her 'first born,' Jesus Christ, or were her step children. The Virgin is, moreover, reported to have had a sister also named Mary, but Christian scholars are divided as to her identity, though some (e.g. St. John XIX, 25) have named her as Mary Cleophas. If Maryam had a sister from sterile parents why could not she have a brother named Harun as mentioned in the Quran. The worst is that even the genealogy of Mary is not known for certain. For instance, at p.380, *Westminster Dictionary of the Bible* has suggested that Luke (III, 23-38) gives the genealogy of Jesus Christ through his Virgin mother Mary, his only earthly parent, in which case Mary's father is supposed to have been Heli or Eli. All these facts about the Christian Canonical Gospels constitute standing dilemmas.

13. CONCLUSIONS

On the basis of irrefutable corroborative evidence, we hope, we have proved that the criticism of our learned Jewish and Christian scholars on the subject is groundless on all counts. They mainly suggested unreliablity of the Quranic statements in this behalf and some blandly suggested that the Quran is not

a revealed book, but the work of Muhammad who was tutored by an un-named Jewish teacher. They have, of course, miserably failed in their designs and have only exposed the undefendable unreliability of their own Gospels which were the works of human authors, because they lost their respective original revealed books or altered some of the texts. In fact the canonical Christian Gospels are at best comparable only to the Muslim books of traditions as is clear from their very introductory titles like 'The Gospel according to St. Matthew', or 'The Gospel according to St. Mark' etc. Moreover, in many respects they are mutually contradictory relating to same events or topics.

We have regarded the remaining issues raised by Marraccio etc. as irrelevant and of no consequence and have, therefore, not dealt with them.

Mary was, of course, a descendant of the prophet Aaron, the brother of Moses. Being an Aaronite, she was of Levitical origin and so the explanations of Muslim commentators are well-founded though we have differed from them and have given straightforward proofs to rebut the criticism of the Christians and Jews.

Before we conclude, we must state that though Miriam, the sister of Moses has not been mentioned directly by name in the Quran even once (compare verses 4-7 of Exodus II), she is reported in Verse No. 11 of Surah Al-Qasas (XXVIII) as "his sister" أختـه and "your sister" أختك in Verse No. 40 of Surah Ta-Ha (XX) (bo h revelaed at Mecca). These verses relate that at the instance of her mother she (Miriam) kept a watch on the ark of bulrushes as it floated down the river Nile to the palace of the Pharaoh and later she suggested to the queen (who had indeed been the Pharaoh's daughter) that she could procure a wet nurse to suckle the baby Moses. There can be no denying the fact that Moses was brought up in the Pharaoh's palace (Verses 18-19 of Ash-Shura, XXVI) and the said Pharaoh who was a contemprorary of Moses and also of Miriam indubitably lived many centuries earlier than Maryam and her son Jesus Christ. There could thus be no question whatsoever of any confusion or mistake in the Quran with regard to: (i) chronology, and (ii) identities of the two Marys i.e. Miriam and Maryam. One wonders why Rabbi Geiger and others of his like turned a blind eye to these facts related in the Quran and rushed to make unwarranted and baseless allegations against the Quran and Muhammad (P.B.U.H.), the Prophet of the Universal religion, Al-Islam, to whom the Omniscient Allah revealed all that in the Quran. By way of illustration, we quote here translation of verse No. 44 of Surah Al-Imran, (III) in this behalf : "This is the hidden secret which We have revealed to you (Muhammad)."

It is high time that scholars like Prof. Montgomery Watt shed their age old prejudices which resulted from the crusade syndrome, face hard facts and stern historical realitics and refrain from un-warranted criticism. How truly

has the Quran affirmed in Verses 41-42 of Surah Ha Mim As-Sajdah (XLI) "And surely it is an unassailable scripture. Falsehood cannot come at it from before it or behind it. It is a revelation from the All-Wise, the All-Praiseworthy".

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Note No. 1 :

Sir William Muir obviously blows hot and cold with the same breath. He has clearly agreed with Prof. Gerock that Muhammad was well aware of the interval between Moses and Jesus and has emphasized that "Mahomet could never have imagined that Mary, the mother of Jesus, was the sister of Moses and Aaron". Obviously there is then no question of confusion or of anachronism about which this scholar seeks refuge behind some other Christian authority of any description without any valid reason.

Note No. 2 :

By way of digression we may add that verse No. 5 of chapter 1 of Luke's Gospel states that Elizabeth, the wife Zachariah, was "of the daughters of Aaron". Since Mary was the first cousin of Elizabeth, we may aver that the former too was "of the daughters of Aaron" (Ar. من بنات هورنه) i.e. a descendant of Harun) but not his sister (Ar. اخت). This is another sure proof of the fact that the Harun mentioned in the phrase یا اخت هٰرون was a contemporary of Maryam and Jesus but was not the prophet brother of Moses of the distant past.

Note No. 3 :

In para 1 at p.2 ante we have stated that it was the wife of Pharaoh who rescued the baby Moses. But according to verses 5 and 6 of Chapter III of Exodus, the rescuer was the daughter of the Pharaoh in question. Considering the latter as a gospel truth, the Orientalists have been charging the Quran for a misstatement. But a perusal of page 517 of '*Egyptian Antiquities in the Nile Valley*' by Father James Baikie shows that Ramses II who is now-a-days believed to have been the Pharaoh of Oppression and Exodus of the Israelites, had inter alia married three of his own daughters named BANT ANAT, MERITAMUN

and NEMBTTUI thereby establishing veracity of the Quranic statement and defeating the charge of the Orientalists. It was the custom of some Pharaohs of ancient Egypt inter alia to marry their own daughters and sisters besides other women as mentionea at p.88 of Sir Wallis Budge's *Dwellers in the Nile Valley*.

Note No. 4 :

It will not be out of place to mention that Prof. Lammens woefulley admitted that the editors of the ***qirava mashhura***, or textus receptus worked under the domination of a servile scrupulousness for tradition and resisted the temptation to improve the text (of the Quran) or to cut out (from it) the most glaring anachronisms, e.g. the confusion between two Marys .... The Quranic Vulgate has respected all this, and left everything exactly as the editors found it.' This is proof positive inter alia of the Quranic text having remained in its pristine purity.

Note No. 5 :

The critical remarks of the Jewish and Christian critics have been mutually contradictory in minor details e.g., in respect of the Jewish tradition relating to the unnatural longivity and death of Miriam which apart from being contrary to the express relevant statement in the Book of Numbers runs counter to the basic Quranic teachings. One wonders how critics of both these religious groups have imputed that Prophet Muhammad had heard this tradition from some unnamed Jewish informant and believed it wtih the result that he confused the two Marys though in reality their own minds, befogged with prejudice, had created the confusion.

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اٰيَاتُهَا ١٣٥ (٢٠) سُوْرَةُ طٰهٰ مَكِّيَّةٌ (٤٥) رُكُوْعَاتُهَا ٨

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰهٰ ﴿١﴾ مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ﴿٢﴾ اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ﴿٣﴾ تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ
الْعُلٰى ﴿٤﴾ اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ﴿٥﴾ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ﴿٦﴾ وَاِنْ
تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفٰى ﴿٧﴾ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ لَهُ الْاَسْمَاۗءُ الْحُسْنٰى ﴿٨﴾ وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ﴿٩﴾
اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّىْٓ اٰنَسْتُ نَارًا لَّعَلِّىْٓ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

Surah Ta Ha

Ta-Ha. XX

(Makkan, 8 Sections and 135 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طٰه) Ta-Ha.[247]

2. (ما ... لتشقى) We have not sent down the Qur'ān on thee that thou shouldest be distressed.[248]

3. (الا ... يخشى) but *only* as an admonition to him who fears God—

4. (تنزيلا .... العلى) a down-sent from Him who has created the earth and high heavens—

5. (الرحمن ... استوى) the Compassionate who on the Throne is established.[249]

6. (له ... الثرى) His is whatsoever is in the heavens and whatsoever is on the earth and whatsoever is in-between and whatsoever is underneath the earth.[250]

7. (و إن ... واخفى) And if thou[251] speakest the word aloud, then He knows the secret and the most hidden.[252]

8. (الله ... الحسنى) Allah! no god *is there* but He. His are the excellent names.[253]

9. (وهل ... موسى) Has there come to thee[254] the story of Mūsā ?

10. (اذرا ... هدى) *Recall* when he saw a fire[255] and said to his family :[255-A] stay you I have perceived a fire ![256] haply I may bring a brand from it for you, or I may find a guidance[257] at the fire.

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247. The letters are said to signify 'اطمئن be thou still' (LL). See P. I, n 28.

248. (either by reason of thine zealous solicitude for the conversion of the infidels, or by fatiguing thyself by too much of night-vigils O Prophet!).

249. See p. VIII, n. 485

250. (and there is no such absurdity as a God of the underworld). The underworld has been supposed by many polytheistic nations to be ruled by a God of its own. 'The divinity who reigns over the underworld is frequently a personification of that region itself, and this is more particularly the case where, *e. g*, Earth and Under-earth are conceived as personified in one being. The earth-goddess is also the ruler of souls, with the under-earth people as her subjects.' (ERE. XII, p. 518).

251. (O reader!).

252. The purport is; He who is completely Aware of what you conceal is of course fully Cognizant of what you declare and pronounce; His knowledge is All-pervading.

253. (expressive of His most perfect attributes).

254. (O Prophet!).

255. (on his way to Egypt from Madyan in a dark night when he had lost the way) 'And the angel of the Lord appeared unto him in a flame of fire out of the midst of bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (Ex. 3 : 2).

255-A. (comprising his wife and two sons) See P. XX, n. 183.

256. (and fire generally indicates the existence of human population).

257. (in our way) The night was dark and snowy, and Moses' wife was in labour.

فَلَمَّآ اَتٰهَا نُوْدِیَ یٰمُوْسٰی ﴿۱۱﴾ اِنِّیْٓ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَیْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًی ﴿۱۲﴾ وَاَنَا اخْتَرْتُكَ
فَاسْتَمِعْ لِمَا یُوْحٰی ﴿۱۳﴾ اِنَّنِیْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِیْ ۙ وَاَقِمِ الصَّلٰوةَ لِذِكْرِیْ ﴿۱۴﴾ اِنَّ السَّاعَةَ اٰتِیَةٌ
اَكَادُ اُخْفِیْهَا لِتُجْزٰی كُلُّ نَفْسٍۭ بِمَا تَسْعٰی ﴿۱۵﴾ فَلَا یَصُدَّنَّكَ عَنْهَا مَنْ لَّا یُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰی ﴿۱۶﴾
وَمَا تِلْكَ بِیَمِیْنِكَ یٰمُوْسٰی ﴿۱۷﴾ قَالَ هِیَ عَصَایَ ۚ اَتَوَكَّؤُا عَلَیْهَا وَاَهُشُّ بِهَا عَلٰی غَنَمِیْ وَلِیَ فِیْهَا مَاٰرِبُ
اُخْرٰی ﴿۱۸﴾ قَالَ اَلْقِهَا یٰمُوْسٰی ﴿۱۹﴾ فَاَلْقٰىهَا فَاِذَا هِیَ حَیَّةٌ تَسْعٰی ﴿۲۰﴾ قَالَ خُذْهَا وَلَا تَخَفْ ٭ سَنُعِیْدُهَا سِیْرَتَهَا
الْاُوْلٰی ﴿۲۱﴾ وَاضْمُمْ یَدَكَ اِلٰی جَنَاحِكَ تَخْرُجْ بَیْضَآءَ مِنْ غَیْرِ سُوْٓءٍ اٰیَةً اُخْرٰی ﴿۲۲﴾ لِنُرِیَكَ مِنْ اٰیٰتِنَا الْكُبْرٰی ﴿۲۳﴾

11. (فلما . . . یا موسے) Then when he was come thereto,[258] he was cried unto:[259] O Mūsā![260]

12. (انی . . . طوٰے) Verily I! I am thy Lord, so take off thy shoes;[261] thou art in the holy valley, Tuwa ![262]

13. (و انا . . . یوحے) And I ! I have chosen thee.[263] So listen to what will be Revealed.

14. (اننی . . . لذکری) And I ! I am Allah. No God *is there* but I, so worship Me and establish prayer for My remembrance.

15. (ان . . . تسعٰے) Verily the Hour is coming—I wish to conceal it—[264] in order that every one may be recompensed[265] according to what he has endeavoured.

16. (فلا . . . فتردیٰ) So let him not who disbelieves in it and follows his *own* desire keep thee away from it lest thou perishest.

17. (وما . . . یاموسیٰ) And what is in thy right hand, O Mūsā !

18. (قال . . . اخریٰ) He said: it is my staff. I lean on it, and with it I beat down *fodder* for my sheep and for me there are other purposes in it.

19. (قال . . . یا موسےٰ) *Allah* said: cast it down, O Mūsā !

20. (فالقہا . . . تسعیٰ) So he cast it down, and lo! it was a serpent running along.[266]

21. (قال . . . الاولیٰ) *Allah* said: seize it and have no fear.[267] We shall restore it to its former state.

22. (واضمم . . . أخرٰے) And press thy hand to thy side, it will come forth white, without hurt,[268] *as* another sign;[269]

23. (لنریك . . . الکبرٰے) that We may show thee of our signs the greatest.

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258. *i. e.*, to what looked like a fire, but was in reality a pure light.

259. (by a Voice).

260. God called unto him out of the midst of the bush, and said, Moses, Moses . . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' (Ex. 3 : 4, 6).

261. (as a mark of humility and respect). 'And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' (Ex. 3: 5) 'And the captain of the Lord's host said unto Joshua. Loose thy shoe from off thy foot; for the place whereon thou standest is holy.' (Jos. 5: 15) Among the Hebrews, 'it was a mark of reverence to cast off the shoes on approaching a sacred person or place' (ERE. XII, p. 149) 'The forms of divine worship in the Biblical epoch were . . . . removing the shoes when treading on holy ground . . . . .' (VJE. p. 14) 'As the place was holy, it became him to loose his sandals from off his feet, as orientals do when they enter a place of worship.' (Rawlinson, *Moses: His Life and Times*, p. 76).

262. (wherein the Mount Sinai stands). Literally 'a thing twice done' or 'twice blest and sanctified.' طوًى as proper noun is the name of the valley just below Mount Sinai. 'This spot is on the right flank of Sinai, in a narrow valley, called the Wady Shoaib, which runs south-eastward from the great plain in front of the Ras-Sufsāfeh.' (Rawlinson, *Moses: His Life and Times*, p. 75).

263. (for My apostleship).

264. *i. e.*, its exact time. كاد in addition to its well-known meaning 'nearly' or 'well-nigh', also signifies, 'he desired or wished'.

265. (therein).

266. (as an immediate and direct outcome of God's will). This miracle of the transformation of the rod into a serpent had a special significance in Egypt, where snake was deified and worshipped as a sacred deity. 'Of all the animals' who were the real gods of the ancient Egypt, 'none were so numerous or were so universally feard and venerated as the snakes.' (Sayce, *Religion of Ancient Egypt*, p. 208) 'Among worshipful animals the serpent predominated in Egypt.' (ERE. XI. p. 402).

267. Moses was subject to the primary human emotion of fear as much as any other mortal, and there is absolutely nothing derogatory to him in that he got frightened at the wonderful 'freak of nature'. *Cf.* the OT:—'And the Lord said unto him, what is that in thine hand? And he said, a rod. And He said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.' (Ex. 4: 2-3).

268. *i. e.*, not betokening any disease, but rather glorifying thee. The import of the phrase غير سوء is to correct the derogatory misstatement of the Bible that Moses' 'hand was leprous as snow' (Ex. 4: 6) and also a story quoted by Josephus, that 'Moses was a leper, and was expelled from Heliopolis on this account.' (DB. III. p. 96).

269. (of Our might and thy messengership).

ع اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِىْ صَدْرِىْ ﴿٢٥﴾ وَيَسِّرْ لِىْۤ اَمْرِىْ ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِىْ ﴿٢٧﴾
يَفْقَهُوْا قَوْلِىْ ﴿٢٨﴾ وَاجْعَلْ لِّىْ وَزِيْرًا مِّنْ اَهْلِىْ ﴿٢٩﴾ هٰرُوْنَ اَخِى ﴿٣٠﴾ اشْدُدْ بِهٖۤ اَزْرِىْ ﴿٣١﴾ وَاَشْرِكْهُ فِىْۤ
اَمْرِىْ ﴿٣٢﴾ كَىْ نُسَبِّحَكَ كَثِيْرًا ﴿٣٣﴾ وَّنَذْكُرَكَ كَثِيْرًا ﴿٣٤﴾ اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ﴿٣٥﴾ قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿٣٦﴾
وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰۤى ﴿٣٧﴾ اِذْ اَوْحَيْنَاۤ اِلٰۤى اُمِّكَ مَا يُوْحٰۤى ﴿٣٨﴾ اَنِ اقْذِفِيْهِ فِى التَّابُوْتِ فَاقْذِفِيْهِ فِى
الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّىْ وَعَدُوٌّ لَّهٗ ؕ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ ۚ وَلِتُصْنَعَ عَلٰى
عَيْنِىْ ﴿٣٩﴾ اِذْ تَمْشِىْۤ اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰى مَنْ يَّكْفُلُهٗ ؕ فَرَجَعْنٰكَ اِلٰۤى اُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا

24. (اذهب . . . طغى) Go thou to Fir'awn,[270] he has grown exorbitant.[271]

SECTION 2

25. (قال . . . صدری) He said: Lord! expand for me my breast;[272]

26. (ویسرلی . . . امری) and ease for me my affair;[273]

27. (واحلل . . . لسانی) and loose a knot from my tongue;[274]

28. (یفقهوا . . . قولی) that they may understand my speech;[275]

29. (واجعل . . . اهلی) and appoint for me a minister from my household—

30. (هارون . . . اخی) Hārūn,[276] my brother.

31. (اشدد . . . ازری) Strengthen me through him;

32. (واشرکه . . . امری) and associate him in my affair;

33. (کی . . . کثیرا) that we[277] may hallow Thee oft.[278]

34. (ونذکرك . . . کثیرا) and may make mention of Thee oft.[279]

35. (انك . . . بصیرا) Verily Thou! Thou art of us ever a Beholder.[280]

36. (قال . . . یا موسے) *Allah* said: surely thou art granted thy petition, O Mūsā!

37. (ولقد . . . أخرىٰ) And assuredly We conferred a benefit on thee another time;[281]

38. (اذ . . . یوحی) when We inspired to thy mother what We inspired;[282]

39. (ان . . . عینی) saying: cast him in the ark, and cast him in the river,[283] and the river will throw him on the bank,[284] and then an enemy of Mine[285] and an enemy of his[286] will take him up.[287] And I cast on thee love for Me,[288] in order that thou mayest be formed under My eye.[289]

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270. (as Our apostle) See Ex. 3: 10.

271. Rameses II, the generally acknowledged oppressor of Israel 'was inordinately vain.' (Breasted, *History of Egypt*. p. 460-1) And his successor Menaphthah, the generally accepted Pharaoh of the exodus, 'is represented as sitting on the throne of Horns, where he had been placed to give life to mankind, where he had gone as king to watch over mortals. He is called "the Living", "the Giver of

Life", "the gracious Lord", "the good God". (Rawlinson, *Moses: His Life and Times*, p. 89) 'Full of vainglory and arrogance; . . . . his vanity was excessive.' (*ib*).

272. (that I may have power to bear Thy Message).

273. (of preaching and delivering Thy message by removing mighty impediments and obstacles).

274. Caused perhaps by putting a live coal on his tongue when a child.

275. (when I preach and deliver Thy message). 'And Moses said unto the Lord, O my Lord, I am not eloquent; . . . . but I am slow of speech, and of a slow tongue.' (Ex. 4: 10).

276. Noted for 'eloquent and persuasive speech.' (JE. I. p. 2) 'Is not Aaron the Levite, thy brother? I know that he can speak well.' (Ex. 4: 14).

277. *i. e.*, both of us acting together.

278. (while proclaiming Thy monotheism).

279. *i. e.*, of Thy attributes of perfection.

280. (so Thou knowest well how greatly I stand in need of a helper).

281. (without any petition or prayer on thy part).

282. (when she gave birth to thee and feared that Pharaoh would kill thee along with other male children that were born).

283. *i. e.*, the Nile. See Ex. 2: 3.

284. (near Pharaoh's garden).

285. *i. e.*, Pharaoh, the arch-blasphemer.

286. *i. e.*, Pharaoh, the oppressor of Israel.

287. (and rear him).

288. (so that thou becomest comely and lovable in the eyes of the people in general). According to the Bible, Moses was 'goodly,' (Ex. 2:2), 'proper' (Heb. 11:23) and 'exceedingly fair' (Ac. 7:20). And, according to Josephus, 'the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.' ("Ant." II, 9:6) Further, 'Philo tells us that his appearance was at once beautiful and noble, full of modesty and yet full also of dignity.' (Rawlinson, *Moses: His Life and Times*, p. 25-26).

289. Or 'under Mine watch, or guard.' عين also means 'look or view.' على عين is said in this instance to refer to 'honouring and protecting.' (LL).

تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا ۚ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ
عَلٰى قَدَرٍ يّٰمُوْسٰى ﴿٤٠﴾ وَاصْطَنَعْتُكَ لِنَفْسِيْ ﴿٤١﴾ اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ وَلَا تَنِيَا فِيْ ذِكْرِيْ ﴿٤٢﴾ اِذْهَبَآ
اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٤٣﴾ فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ﴿٤٤﴾ قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ
عَلَيْنَآ اَوْ اَنْ يَّطْغٰى ﴿٤٥﴾ قَالَ لَا تَخَافَآ اِنَّنِيْ مَعَكُمَآ اَسْمَعُ وَاَرٰى ﴿٤٦﴾ فَاْتِيٰهُ فَقُوْلَآ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ
مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ۙ وَلَا تُعَذِّبْهُمْ ۗ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ۗ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ﴿٤٧﴾ اِنَّا قَدْ
اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَتَوَلّٰى ﴿٤٨﴾ قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ

40. (اذ تمشى . . . يا موسٰى) Recall when thy sister[290] was walking along[291] and saying:[292] shall I direct you to one who will take care of him?[293] Thus[294] We returned thee to thy mother that she might cool her eyes[295] and she might not grieve. And thou slewest a person,[296] but We delivered thee from sorrow,[297] and We tried thee with *several* trials.[298] Then thou tarriedst for years among the people of Madyan,[299] then thou camest[300] according to fate,[301] O Mūsā!

41. (واصطنعتك . . . لنفسى) And I formed thee for Myself.[302]

42. (اذهب . . . ذكرى) Go then and thy brother[303] with My signs and do not slacken in My remembrance.

43. (اذهبا . . . طغىٰ) Go you twain to Fir'awn: verily he has waxed insolent.[304]

44. (فقولا . . . يخشىٰ) Then say to him a gentle saying:[305] haply he may be admonished,[306] or he may fear.[307]

45. (قالا . . . يطغىٰ) The two said: Lord! we fear that he may hasten against us,[308] or may wax insolent.[309]

46. (قال . . . وارىٰ) *Allah* said: fear not; verily I shall be with you both, hearing and seeing.[310]

47. (فأتيه . . . الهدےٰ) So go to him, and say: we are envoys of thy Lord, so let the Children of Isrā'īl go with us, and do not chastise them;[311] surely we have come to thee with a sign from thy Lord;[312] and peace be upon him who follows the guidance.[313]

48. (انا . . . تولىٰ) Verily we! it has been revealed to us that the torment will be for him who denies and turns away.

49. (قال . . . يا موسےٰ) *Fir'awn* said;[314] who is the Lord of you twain, O Mūsā ?[315]

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290. *i. e.*, Maryam. Miriam the prophetess of the Bible. (Ex. 15 : 20) At the birth of Moses she was 'a grown-up girl, some fifteen or sixteen years of age.' (Rawlinson, *Moses: His Life and Times*, p. 15) 'She was, like her mother, a

midwife. When only five years of age, she was skilful enough to help her mother. . . . . Miriam is regarded as the saviour of Israel. (JE. VIII, pp. 608, 609).

291. (to learn news of thee) 'And his sister stood afar off, to wit what would be done to him.' (Ex. 2: 4) 'But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried.' ("Ant." II, 9: 4).

292. (to the people of Pharaoh and to the queen after thou hadst refused to take the breast of several nurses).

293. 'Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?' (Ex. 2: 7) 'Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child, and she said, "It is in vain that thou, O Queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation.' ("Ant." II, 9: 5).

294. (after her proposal was accepted and she brought his mother to him).

295. (and comfort her heart). 'And now the child gladly admitted the breast and seemed to stick close to it: and so it was that, at the queen's desire, the nursing of the child was entirely entrusted to the mother.' ("Ant." II, 9: 5).

296. (unintentionally though, whilst thou wast a youth).

297. *i. e.*, out of Our grace We saved thee from Pharaoh's clutches.

298. (in thy journey to Madyan). Or 'with a severe trial'. فتون is both an infinitive, and a plural of فتنة.

299. (with the prophet Shuaib).

300. (hither).

301. *i. e.*, at the time ordained by Us for the commencement of thy ministry.

302. *i. e.*, for My service.

303. (as apostle).

304. See n. 271 above.

305. 'Moses in treating with Pharaoh always showed to him the respect due to a king.' (JE. IX, p. 50).

306. (by your persuasive speech).

307. *i. e.*, fear of penalties may act as a deterrent.

308. (with violence, before we have full opportunity of preaching). 'It was a bold thing to confront such a monarch in his palace, on his throne, among his courtiers, and to urge on him an unpalatable request.' (Rawlinson, *Moses: His Life and Times*, p. 89).

309. (yet more).

310. See Ex. 3: 12; 4: 12.

311. See Ex. 3: 7; 5: 1.

312. (attesting our veracity).

313. *i. e.*, he who accepts the true guidance shall be secure from punishment.

314. (after Moses had delivered to him his message).

315. 'And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go?' (Ex. 5: 2) Pharaoh, let it be remembered, was considered the incarnation of Sun-god. Note further that he does not essentially dispute Moses' claim on behalf of the Israelites. His main objection is against the interposition of God. He knows of no god except himself. He takes stand upon his own rights, hitherto unquestioned and to him unquestionable, and says in effect: who is this foreign God? What authority has he over me! he is nothing to me.

قال الم طه ٢٠

خلقه ثم هدى (٥٠) قال فما بال القرون الاولى (٥١) قال علمها عند ربي في كتب لا يضل ربي ولا ينسى (٥٢)
الذي جعل لكم الارض مهدا وسلك لكم فيها سبلا وانزل من السماء ماء فاخرجنا به ازواجا
من نبات شتى (٥٣) كلوا وارعوا انعامكم ان في ذلك لايت لاولي النهى (٥٤) منها خلقنكم و ع
فيها نعيدكم ومنها نخرجكم تارة اخرى (٥٥) ولقد اريناه ايتنا كلها فكذب وابى (٥٦) قال
اجئتنا لتخرجنا من ارضنا بسحرك يموسى (٥٧) فلناتينك بسحر مثله فاجعل بيننا وبينك
موعدا لا نخلفه نحن ولا انت مكانا سوى (٥٨) قال موعدكم يوم الزينة وان يحشر الناس

50. (قال . . . هدى) Mūsā said: our Lord is He who gave everything its existence, then guided *it*.[316]

51. (قال . . . الاولى) He said : then what did happen to the former generations?[317]

52. (قال . . . ينسى) Mūsā said : that knowledge is with my Lord in the Book;[318] my Lord neither errs nor forgets – –[318-A]

53. (الذى . . . شتى) Who has appointed for you the earth as a bed, and has opened for you the pathways in it, and has sent down from the sky water,[319] and thereby We have brought forth all manner of plants.

54. (كلوا . . . النهى) Eat and pasture your cattle;[320] therein are signs[321] for men of sagacity.

SECTION 3

55. (منها . . . اخرى) Of it[322] We created you and to it We return you and from it We bring you forth once again.[323]

56. (ولقد . . . ابى) And assuredly We showed him[324] Our signs,[325] all of them, but he denied[326] and rejected.[327]

57. (قال . . . يا موسى) He said : art thou come to us that thou mayest drive us out of our land by thy magic, O Mūsā?[328]

58. (فلناتينك . . . سوى) So we shall confront thee with a like magic;[329] So make between us and thee an appointment in an open space, which we shall not fail, neither thou.

316. *i. e.*, the Universal Lord. The answer recorded in the Bible is hardly an answer at all. (Ex. 5 : 3).

317. (who had a creed different from that of Moses) *i. e.*, where are they after death——in happiness or in misery?

318. (of records).

318-A. (as you imagine regarding your own gods).

319. (fertilizing your land directly and by means of the Nile floods).

320. (therewith).

321. (of His providence).

322. *i. e.*, out of the earth.

323. (O mankind!). The law is universal and immutable. This life is only a prelude to eternity, where we are to face a new life and a new state of things. This verse is publicly recited as a Muslim is lowered into his grave. Note that the Bible verse 'dust thou art and unto dust shalt thou return' makes no mention of resurrection.

324. *i. e.*, Pharaoh.

325. *i. e.*, wonders and miracles which We had empowered Moses to perform.

326. (those signs).

327. (to believe).

328. Himself steeped deep in the arts of black magic, Pharaoh was incapable of attributing the wonders at the hands of Moses to anything other than sorcery and magic. 'The monuments depict him as neither a soldier nor an administrator, but as one whose mind was turned almost exclusively towards the chimeras of sorcery and magic, which he regarded as of the utmost importance'. (Rawlinson, *Ancient Egypt*, p. 254).

329. *i. e.*, so we, the Egyptian government will surely meet thee with the like enchantments.

ضُحًى ﴿٥٩﴾ فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿٦٠﴾ قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا
فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ افْتَرٰى ﴿٦١﴾ فَتَنَازَعُوْٓا اَمْرَهُمْ بَيْنَهُمْ وَاَسَرُّوا النَّجْوٰى ﴿٦٢﴾
قَالُوْٓا اِنْ هٰذٰنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيْقَتِكُمُ
الْمُثْلٰى ﴿٦٣﴾ فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَقَدْ اَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلٰى ﴿٦٤﴾ قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ
تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿٦٥﴾ قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ
مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿٦٦﴾ فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٧﴾ قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ

59. (قال . . . ضحیٰ) *Mūsā* said: your appointment is the gala day,[330] and that the people be gathered in the forenoon.

60. (فتولیٰ . . . اتیٰ) Then Fir'awn turned away, devised his stratagem[331] and then he came.

61. (قال . . . افتریٰ) Mūsā said to them:[332] woe unto you! fabricate not a lie against Allah,[333] lest He extirpate you with a torment,[334] and surely he who fabricates loses.[335]

62. (فتنازعوا . . . النجویٰ) Then they wrangled *about* their affair among themselves and kept secret *their* private counsel.

63. (قالوا . . . المثلیٰ) They said: verily these two are magicians, intending to drive you forth from your land by their magic and to do away with your superior way.

64. (فاجمعوا . . . استعلیٰ) So devise your stratagem and then come in a row. Fortunate to-day is he who overcomes.

65. (قالوا . . . القیٰ) They said: either thou cast,[336] or we shall be the first to cast.[337]

66. (قال . . . تسعیٰ) He said: nay, cast you down. And lo! their ropes and their staves, by the magic, made to appear to him as though they were running.[338]

67. (فاوجس . . . موسیٰ) Then a *sort of* fear[339] in his mind Mūsā felt.[340]

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330. Which was sure to attract large concourse of people. The Egyptians have long been noted for the gaiety of their fairs and festivals. 'They gave themselves up to pleasures of every kind, they sang, they drank, they danced. . . . . Herodotus tells us how gaily the Egyptians kept their festivals, thousands of the common people—men, women, and children together—crowding into the boats, which at such times covered the Nile, the men piping, and the women clapping their hands, ... stopping at the various landing places, and challenging the inhabitants to a contest of good-humoured billingsgate.' (Rawlinson, *Ancient Egypt*, p. 28). There were two great annual festivals of the Egyptians when thousand of people gathered, one of

20 days in March, and another of 27 days in August. (See ERE. V. p. 238) And there was a yet greater festival named after Sed held on the occasion of the king being deified as Osiris, in connection with which festival 'there is the record of 400,000 oxen, 1,422,000 goats, and 120,000 captives' (p. 239) showing the national character of the ceremony where they were dedicated or sacrificed.' 'After his 30th year Rameses II repeated it every third year.' (*ib.*) The reference may be to any of those national festivities of the Egyptians.

331. 'Then Pharaoh also called the wise men and the sorcerers.' (Ex. 7: 11).

332. *i. e.*, the magicians.

333. (by opining that the miracles performed by God's authority and in His name were the effects of magic).

334. (immediately).

335. (in the long run).

336. (thy rod).

337. (our rods).

338. (like live serpants). 'Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents.' (Ex. 7: 11, 12) Note that the Qur'ān is very definite in holding, as against the Bible, that the magicians' 'miracle' was only apparent, not real. See P. IX, n. 64. 'The Arabic tradition,' says Rawlinson, 'preserved to us in the Koran, is to the effect, that the rods were pieces of rope, to which the magicians contrived to impart motion by artificial means, so that they seemed to be alive, and to wriggle like snakes, one twisting over another. (*Moses: His Life and Times*, p. 93).

339. (lest the populace may be taken in by the apparent similarity of his miracle and the handiwork of the magicians) خيفة as نكره with تنوين signifies a little fear or a sort of fear التنكير للتقليل .

340. (in his anxiety to keep the standard of the truth high and flowing).

الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾
فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾ قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ
لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ
النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾ قَالُوا لَن نُّؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي
فَطَرَنَا ۖ فَاقْضِ مَا أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا
وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾ إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ

68. (قلنا . . . الاعلىٰ) We said : have no fear; verily thou, thou shalt be the superior——[341]

69. (والق . . . اتىٰ) and cast thou down what is in thy right hand; it shall swallow up what they have wrought.[342] They have only wrought a magician's stratagem,[343] and the magician does not prosper wherever he comes.[344]

70. (فالق . . . موسىٰ) Then[345] the magicians were cast down prostrate. They said : *now* we believe in the Lord of Mūsā and Hārūn.

71. (قال . . . وابقىٰ) *Fir'awn* said:[346] what! did you believe in Him ere I gave you leave ? Surely he is your chief who taught you magic. So I will surely cut off your hands and feet on the opposite sides; and will surely crucify you on the trunks of the palm-trees;[347] and you will surely know which of us[348] is sterner in torment and more lasting.[349]

72. (قالوا . . . الدنيا) They said:[350] we shall by no means prefer thee over what has come to us of the evidences, and over Him who has created us. So do decree thou whatever thou shalt decree; thou canst decree only in respect of the life of this world.[351]

73. (انا . . . وابقىٰ) Verily we! we have believed in our Lord, that He may forgive us our affairs, and *also* that to which thou hast constrained us in the way of magic.[352] And Allah is the Best[353] and most Lasting.[354]

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341. (O Moses! and We shall not allow falsehood to prevail over truth).

342. *i. e.*, the seeming serpents.

343. (which can at most have only a passing momentary effect).

344. (face to face with God's miracle performed at the hands of His apostle).

345. (at the sight of the miracle performed by Moses).

346. (to the magicians, overwhelmed as he was now with anger and chagrin).

347. See P. IX, n. 79.

348. *i. e.*, me and the Lord of Mūsā.

349. *i. e.*, which of us can award you a more severe and a more lasting punishment.

350. (as befitted true and valiant martyrs).

351. Note the immediate moral change brought about in the magicians by their conversion to the true faith. A firm hold upon religious reality has immediately transformed a worldly, materialistic self into consciously right, superior and blissful self, utterly heedless of the consequences of the imperial wrath.

352. The magicians had come to the contest not at their own instance but only at the command of Pharaoh.

353. (in His nature and attributes).

354. (in respect to His rewards and penalties).

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جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾ وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ
الْعُلَىٰ ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَن تَزَكَّىٰ ﴿٧٦﴾
وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ
دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُم مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ
قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾ يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ
وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ﴿٨٠﴾ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ

74. (انه . . . يحيى) Verily he who comes to his Lord *as* a culprit,[355] for him is Hell, in which he shall neither die[356] nor live.[357]

75. (ومن . . . العلى) And he who comes to Him *as* a believer, and has done righteous *deeds*, then for them are high ranks——

76. (جنت . . . تزكى) Gardens everlasting with running streams, abiding therein; that is the reward for him who has purified himself.[358]

SECTION 4

77. (ولقد . . . تخشى) And assuredly We revealed to Mūsā[359] saying : depart with My bondmen in night, and strike for them in the sea a dry path;[360] thou shalt fear neither overtaking[361] nor shalt thou be afraid.[362]

78. (فاتبعهم . . . غشيهم) Then Fir'awn followed them with his hosts, and, there came upon them of the sea what came upon them.[363]

79. (واضل . . . هدى) And Fir'awn led his nation astray, and guided *them* not.[364]

80. (يبنى . . . والسلوى) O Children of Israil! We delivered you from your enemy, and treated with you on the right side of the mount[365] and sent down on you manna and quails——[366]

355. (on the Day of Judgment).
356. (so that his tortures might be ended).
357. (a life at all comfortable).
358. (of sins and of infidelity, as in the case of the Egyptian sorcerers).
359. (on the eve of the exodus).
360. (by striking the waters with thy rod). اضرب in the phrase is synonymous with اجعل (LL). See Ex. 14 : 16.
361. (by Pharaoh).
362. (of the sea).
363. (and overwhelmed them). See Ex. 14 : 6, 7, 8, 23.
364. (but caused them to perish outright). See Ex. 14 : 28.
365. See P. XX. n. 189.
366. See P. I, nn. 232, 233.

عَلَيْكُمْ غَضَبِيْ ۚ وَمَنْ يَّحْلِلْ عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى ۝٨١ وَاِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدٰى ۝٨٢ وَمَآ اَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوْسٰى ۝٨٣ قَالَ هُمْ اُولَآءِ عَلٰٓى اَثَرِيْ وَعَجِلْتُ
اِلَيْكَ رَبِّ لِتَرْضٰى ۝٨٤ قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَاَضَلَّهُمُ السَّامِرِيُّ ۝٨٥ فَرَجَعَ
مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ يٰقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ اَفَطَالَ
عَلَيْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِيْ ۝٨٦ قَالُوْا مَآ
اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلٰكِنَّا حُمِّلْنَآ اَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَى

81. (كلوا . . . هوىٰ) *saying:* eat of the clean things with which We have provided you, and wax not insolent thereabout,[367] lest My wrath may come down upon you; and upon whom My wrath comes down, he surely perishes.

82. (واني . . . اهتدىٰ) And verily I am the Most Forgiving to him who repents and believes and works righteously *and* lets himself *remain* guided.

83. (وما . . . ياموسىٰ) And what has made thee hasten from thy people, O Mūsā?[368]

84. (قال . . . لترضىٰ) *Mūsā* said: why, they are close on my footsteps, and I hastened to Thee, Lord! that Thou mightest be well-pleased.[369]

85. (قال . . . السامري) *Allah* said: verily We[370] have tempted thy people[371] after thee, and the Sāmirī has led them astray.[372]

86. (فرجع . . . موعدي) Therefore Mūsā returned to his people indignant *and* sorrowful,[373] He said: O my people! did not My Lord make to you an excellent promise?[374] Did then the promise seem to you too long in coming?[375] Or did you[376] desire that the wrath of your Lord should come upon you, so that you failed to *keep* my appointment?[377]

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367. (by ingratitude, excess of insolent behaviour).

368. The phrase virtually means, كيف سبقتهم *i. e.*, how is it that thou comest before thy party'? (LL). The people here referred to were the party of 70 elders of Israel who were accompanying Moses to the Mount, when he in his ecstatic eagerness outwent them, and appeared before God while they lagged behind. See Ex. 24: 9, 13-14.

369. (all the more).

370. (on the ultimate Primal Cause of every event in the world).

371. (whom thou hast left in the plains of Sinai). See Ex. 32: 7.

372. (by making for them a golden calf for worship). Note once again

that it is not the prophet Aaron, but someone else, whom the Holy Qur'ān makes responsible for the abomination, so openly ascribed to him in the Bible. For Samiri see n. 381 *infra*.

373. (at the end of his forty days' stay on the Mount and after receiving the Law). See P. IX, n. 180 ff.

374. (through me, that He would give you the Law).

375. *Lit.* lasted then the covenent too long for you ?

376. (out of your own vile nature).

377. *i. e.*, your promise to me of worshipping the One and true God alone.

قَالَ أَلَمْ ۱۶ طٰهٰ ۲۰

السَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾
أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن ع
قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾ قَالُوا لَن نَّبْرَحَ عَلَيْهِ
عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ
أَمْرِي ﴿٩٣﴾ قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ
وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً

87. (قالوا . . . السامری) They said: we did not fail to *keep* thy appointment of our *own* will,[378] but we were laden with the load of the people's trinket,[379] so we threw them,[380] as did the Samiri into the fire.[381]

88. (فاخرج . . . فنسی) And he produced for them a calf, a body with a low.[382] Then they[383] said: this is your god and the god of Mūsā, and him he has forgotten.[384]

89. (افلا . . . نفعا) Did they not see that it did not return a word to them,[385] and owned for them neither hurt nor profit?[386]

SECTION 5

90. (ولقد . . . امری) And assuredly Hārūn had said to them afore.[387] O my people! you are only being tempted with it,[388] and verily your Lord is the Compassionate,[389] so follow me and obey my command.[390]

91. (قالوا . . . موسیٰ) They[391] said: we shall by no means cease to be assiduous to it until Mūsā comes back to us.

92. (قال . . . ضلوا) *Mūsā* said:[392] O Hārūn! what prevented thee when thou sawest them going astray;

93. (الا . . . امری) that thou followedest me not?[393] Hast thou disobeyed my command?[394]

94. (قال . . . قولی) Hārūn said: my own brother![395] hold me not by my beard nor by my head;[396] really I feared that thou wouldst say?[397] thou hast caused a division among the Children of Israil and hast not kept my word.[398]

95. (قال . . . یاسامری) Mūsā said: what was thy object,[399] O Samiri ?

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378. *i. e.*, we did not initiate the calf-worship in the first instance.

379. The 'people' here means the Egyptians. 'And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.' (Ex. 12: 35).

380. (into the fire).

381. The Israelites' excuse is: we did not initiate the blasphemy; we were only led to it by Samiri. Now who was this السامری? The word sounds more of an

appellation than of a personal name. 'If we look to old Egyptian, we have Shemer, a stranger, foreigner. As the Israelites had just left Egypt, they might quite well have among them an Egyptianised Hebrew bearing that nickname.' (AYA). And it is recorded by the rabbis that the initiative in the matter of calf-worship 'was taken not by the Israelites but by the Egyptians who had joined them at the time of the Exodus, and who were the source of a great deal of trouble to Moses and the Israelites.' (JE. III, p. 509).

382. *i. e.*, with an unmeaning cry. Note that the thing was a body, something corporeal, complete with the limbs and members, though without life.

383. *i. e.*, Samiri and his associates.

384. (to worship this Lord of his here, but went up to the Mount). 'And they said, These by thy gods, O Israel, which brought thou up out of the land of Egypt.' (Ex. 32 : 4).

385. (in answer).

386. So blind were these idolatrous people! 'I have seen this people, and, behold, it is a stiff-necked people' (Ex. 32 : 9).

387. *i. e.*, before the return of Moses.

388. (so resist the temptation vigorously).

389. (and not this bull-god or calf-god).

390. This more than vindicates Aaron's unflinching monotheism against the aspersions of the Bible.

391. *i. e.*, the unruly section of Israel.

392. (after he had reprimanded his people on his return from the Mount).

393. (by taking up arms against the idolaters).

394. (by remaining a passive spectator).

395. In Hebrew usage, 'when precision was necessary, the fact of uterine brotherhood was expressed by such a phrase as "his mother's son" '. (EBi c. 3219) The expression may well have been used by Aaron in the very fullness of his heart, See also P. IX, n. 188.

396. Which Moses did in his burning, moral denunciation and righteous indignation. 'And Moses' anger waxed hot'. (Ex. 32: 19) 'In ancient Israel the beard was a symbol of manhood and age. To pluck, shear or ruffle a man's beard was a form of punishment or a mark of dishonour.' (VJE. p. 77) To hold one by beard was to inflict upon him an insulting disgrace.

397. (if I took up arms against the calf-worshippers).

398. (to the effect that unity was to be maintained amongst them).

399. (in doing what thou hast done).

مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوٰةِ أَنْ
تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ ۖ وَانْظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۖ
لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾
كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ
يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾ خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ
الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ

96. (قال . . . نفسی) He said : I saw[400] what the people did not see. So I seized a handful[401] *of dust* from the footstep of the angel,[402] and then I cast it[403] *into the fire;* thus my mind embellished *the affair* to me.

97. (قال . . . نسفا) *Mūsā* said : begone thou![404] verily it shall be thine in life to say:[405] no contact,[406] and verily thine is a tryst[407] which thou shall not fail. And look thou at thy god to which thou hast been devoted; we shall surely burn it, and scatter it in the sea *in thy presence*.

98. (انما . . . علما) Your God is only[408] Allah, the One; other than Him there is no God. He comprehends everything in knowledge.

99. (كذلك . . . ذكرا) Thus We recount to thee[409] some tidings of what has preceded; and surely We have given to thee an admonition from before Us.[410]

100. (من اعرض . . . و زرا) Whosoever turns away from it—verily they shall bear a burden[411] on the Day of Judgement;

101. (خلدين . . . حملا) and they shall abide therein. Vile will it be for them on the Day of Judgement *as* a load——

102. (يوم . . . زرقا) the Day when the Trumpet will be blown into,[412] and We shall, on that Day, gather the culprits[413] blear-eyed;[414]

103. (يتخافتون . . . عشرا) muttering among themselves: you did not tarry[415] save ten *days*.[416]

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400. (as an adept in occultism).

401. (of dust, which I knew would give a semblance of life to whatever it touched).

402. *i. e.*, the angel Gabriel mounted on a horse.

403. (moulding it into the image of a golden calf). The man was also, perhaps, a skilled metallurgist. 'The metallurgy of the Egyptians was of a very advanced description. It comprised the working in gold, in silver and lead to a small extent. . . . . The metallurgy of the Israelites . . . . followed closely the Egyptian lines. The metals employed were chiefly, if not solely, gold, silver and bronze.' (Rawlinson, *Moses: His Life and Times*, pp. 157, 159) Perhaps he performed

this trick in response to the pressing demand of the populace who thirsted for 'gods.' 'The people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us.' (Ex. 32: 1) It is immaterial for the immediate purpose whether the popular demand was addressed to Aaron or to Samiri.

404. (from our midst).

405. (to those who come near thee).

406. (and thus thou shalt be a lifelong social leper). It is not inconceivable that the Indian curse of 'untouchability' might some day be traced to this Samiri.

407. (in the Hereafter).

408. (O mankind !).

409. (O Prophet !).

410. *i. e.*, the Holy Qur'ān. A true and accurate presentation of ancient and, in many cases, little known facts of history by an unlettered Prophet is in itself a strong evidence of his being aided and taught by the Omniscient.

411. (of heavy guilt).

412. (whereupon the dead will come to life).

413. *i. e.*, those who denied the Resurrection.

414. (with terror). Or 'blind, because the black of the eye of the blind becomes blue, or grey ; . . . . or, with their eyes become blue, or grey, by reason of intense thirst, or blue-eyed, or grey-eyed, because الزرقة is the worst of the colours of the eye, and the most hateful thereof to the Arabs.' (LL).

415. (in your graves).

416. *i. e.*, an exceedingly brief period of time. The admission amounts to this: we denied Resurrection altogether, but now we find that it has come so soon after our death !

قال الم ١٦ — طٰه ٢٠

أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا
قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۚ وَخَشَعَتِ
الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ
وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾ وَعَنَتِ الْوُجُوهُ
لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ

104. (نحن . . . يوما) We very well know what they will say when the best of them in judgement[417] will say: you did not tarry save for a day.

SECTION 6

105. (ويسئلونك . . . نسفا) And they[418] question thee[419] regarding the mountains.[420] Say thou : my Lord will scatter them with a *total* scattering.[421]

106. (فيذرها . . . صفصفا) Then He shall leave it[422] a level plain;

107. (لا ترى . . . امتا) In which thou shalt not find any crookedness or ruggedness.[423]

108. (يومئذ . . . همسا) That Day they[424] shall follow the caller[425] for whom there *shall* be no crookedness, and voices[426] shall be humbled for the Compassionate; so that thou shalt hear but muttering.[427]

109. (يومئذ . . . قولا) That Day intercession will not avail except him for whom the Compassionate gives leave, and of whom He approves the word.[428]

110. (يعلم . . . علما) He alone knows what is before them and what is behind them,[429] and they[430] cannot encompass it *with their* knowledge.

111. (وعنت . . . ظلما) Downcast will be faces before the Living, the Self-Subsisting, and disappointed will be he who bears a wrong.[431]

112. (ومن . . . هضما) Whosoever works of the righteous *works* and is a believer——he will not fear wrong[432] or begrudging.[433]

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417. *i. e.*, the most competent among the sinners to realize the true situation.

418. *i. e.*, the Arab pagans.

419. (O Prophet !).

420. (as to what will become of these solid, mighty, bulky rocks on the Last Day).

421. (after reducing them to dust).

422. *i. e.*, the earth.

423. (O reader!) *i. e.*, neither depression or lowness, nor elevation or highness.

424. *i. e.*, the entire universe; all creatures.

425. *i. e.*, the angel who will blow the trumpet.

426. ——even the loudest of them while yet in this world——

427. (low and faint, of their feet as they march).

428. This repudiates root and branch the Christian dogma of Saviourhood. There is no 'saviour' save God; while, according to the Christians, 'the central theme of the apostolic preaching is the proclamatoin of Jesus as Saviour . . . Jesus is not only Saviour; He is the only Saviour.' (DB. IV, p. 365).

429. *i. e.*, everything that can conceivably be known. His knowledge is not partial or limited but all-comprehensive.

430. *i. e.*, mankind, or created beings.

431. (on his back, unto himself). ظلم ordinarily means wrong-doing, injustice or iniquity, but here, implying as it does—an antithesis to هو مؤمن in the next verse, it is construed by Th. to mean wrong-doing to oneself, or infidelity.

432. *i. e.*, an ascription to himself of any sin not actually committed.

433. (of his reward from God).

او يحدث لهم ذكرا ﴿١١٣﴾ فتعلى الله الملك الحق ۚ ولا تعجل بالقران من قبل ان يقضى اليك
وحيه ۖ وقل رب زدني علما ﴿١١٤﴾ ولقد عهدنا الى ادم من قبل فنسي ولم نجد له عزما ﴿١١٥﴾ و
اذ قلنا للملئكة اسجدوا لادم فسجدوا الا ابليس ۖ ابى ﴿١١٦﴾ فقلنا يادم ان هذا عدو لك
ولزوجك فلا يخرجنكما من الجنة فتشقى ﴿١١٧﴾ ان لك الا تجوع فيها ولا تعرى ﴿١١٨﴾ وانك
لا تظمؤا فيها ولا تضحى ﴿١١٩﴾ فوسوس اليه الشيطن قال يادم هل ادلك على شجرة
الخلد وملك لا يبلى ﴿١٢٠﴾ فاكلا منها فبدت لهما سواتهما وطفقا يخصفن عليهما من

113. (وكذلك . . . ذكرا) And thus We have sent it down, an Arabic Recitation,[434] and have propounded variously therein of the threats,[435] that haply they[436] may fear[437] *God*, or that it may, generate in them some admonition.[438]

114. (فتعلى . . . علما) Exalted is Allah,[439] the True King![440] Hasten thou not with the Qurān[441] before its Revelation to thee is finished,[442] and say thou:[443] Lord: give me increase in knowledge.[444]

115. (ولقد . . . عزما) And assuredly We covenanted with Adam before,[445] then he forgot.[446] Indeed We did not find steadiness in him.[447]

SECTION 7

116. (واذ . . . ابى) *Recall* when We said to the angels: seek obeisance to Adam. They sought obeisance, except Iblīs; he refused.[448]

117. (فقلنا . . . تشقى) Then We said,[449] O Adam! verily he is an enemy to thee and thy spouse, so let him not expel you twain from the Garden,[450] lest thou be distressed.

118. (ان . . . تعرے) It is for thee that thou shalt not hunger here[451] nor go naked.

119. (وانك . . . تضحى) Nor that thou shalt thirst here nor shall suffer from the sun.[452]

120. (فوسوس . . . يبلى) Then did Satan whisper to him,[453] and said: O Adam! shall I direct thee to a tree of eternity[454] and a dominion that ages not?

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434. (so clear and unambiguous). The main idea underlying the word عربيا is clearness of the precepts of the Qur'ān and their intelligibility, اعرب like افصح means, 'he spoke clearly, plainly, distinctly, or intelligibly.' (LL).

435. (of the Hereafter and Hell).

436. *i. e.*, mankind.

437. (the consequences of infidelity and impiety).

438. (which is a step towards true faith).

439. 'Supremely exalted is He in His essence and His attributes above the

created beings ; . . . . or acknowledged be His absolute supremacy.' (LL).

440. (and the Author of this Glorious Book).

441. (O Prophet ! in repeating it while it is being revealed to thee).

442. (through the angel Gabriel). The holy Prophet in his anxiety not to miss a single word of the Qur'ān, used to repeat it simultaneously with its inspiration by Gabriel.

443. (if thou fearest lest a portion of the Qur'ān might slip from the memory).

444. 'Knowledge' comprehends memory, retentiveness, proper understanding, in short, every means of acquiring and preserving knowledge.

445. (that he would observe a certain commandment of Ours).

446. (to observe that commandment).

447. (in that particular affair). Or 'firmness of resolve or determination.'

448. See P. I, nn. 151, 152.

449. (pointing to Satan).

450. (so beware of his viles and stratagems).

451. *i. e.*, in this Garden of Heaven.

452. (as all thy needs and comforts have already been provided for).

453. (after pretending to be his friend and well-wisher and assuring him of his *bona fides* on oath). See P. VIII, n. 338.

454. (which shall make thee immortal, and cause thee never to separate from God's Presence).

وَرَقِ الْجَنَّةِ ۚ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ اهْبِطَا
مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾
وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ
حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ ﴿١٢٦﴾
وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾ أَفَلَمْ يَهْدِ لَهُمْ
كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿١٢٨﴾ ع

121. (فاكلا . . . فغوىٰ) Then the twain ate of *that tree*;[455] so they beheld their nakedness, and they took to stitching upon themselves with leaves of the Garden.[456] Thus did Adam disobey his Lord,[457] and erred.[458]

122. (ثم . . . وهدىٰ) Thereafter his Lord accepted him,[459] and relented toward him and guided *him*.[460]

123. (قال . . . يشقىٰ) *Allah* said: *get* down you twain herefrom together. Some of you are an enemy to some *others*. Then if there comes to you guidance from Me, whoever follows My guidance, shall neither go astray nor he be distressed.[461]

124. (ومن . . . اعمىٰ) And whoever turns away from My guidance, verily for him will be a shrunken livelihood,[462] and We shall raise him up sightless[463] on the Day of Judgment.

125. (قال . . . بصيرا) And he will say: Lord! why hast Thou raised me sightless whereas I have been able to see.[464]

126. (قال . . . تنسىٰ) *Allah* will say: in a like way did Our signs come to thee, and thou ignoredest them,[465] so thou too shalt be ignored[466] this day.

127. (وكذلك . . . وابقىٰ) We thus requite him who transgresses[467] and does not believe in the signs of thy Lord; and surely the torment of the Hereafter is most severe and most lasting.[468]

128. (افلم . . . النهىٰ) Has it not served as guidance to them[469] how many a generation We have destroyed before them, in whose dwellings they walk.[470] Verily therein are signs[471] for men of reason.

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455. *i. e.*, they partook of the fruit of a certain tree.

456. (to conceal their nakedness). This exalts the sense of modesty in human beings, and strikes at the root of phallicism which forms an integral part of pagan art and religion.

457. (by a grave error of judgment;) as the very act of disobedience far from disclosing any normal depravity or turpitude was the outcome of Adam's intense wish to remain eternally in the Divine presence.

458. (in his search for the good-will of his Lord).

459. (out of His grace, on his repentance and showing contrition).

460. (to the right path throughout his life).

461. See P., I, nn. 170, 171

462. (in this very world). Religion being the basic factor of morals, and the fact of all human society, he who is diverted from true religion, is riding a rudderless boat in the ocean, and such a one, all through his life, must be running after illusions and following a false light. Even in modern times, careful investigators have found that religion has a great influence on the suicide rate, and have maintained that those who are earnestly devout to religion furnish very few suicides.

463. (symbolic of his wilful blindness in this world).

464. (in the world below).

465. (and wast wilfully blind to them).

466. (*i. e.*, deprived of Our grace).

467. (the bounds of Law).

468. اشد and ابقى both here denote the superlative, not the comparative, degree.

469. *i. e.*, the Makkan pagans.

470. (and whose ruins they see with their own eyes). The allusion is primarily to the old nations of Arabia——the 'Ād and the Thamūd.

471. *i. e.*, reasons for giving ear to the voice of the holy Prophet.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّ أَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۚ وَمِنْ آنَائِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ ﴿١٣٠﴾ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۵ لِنَفْتِنَهُمْ
فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَّأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ۚ لَا نَسْأَلُكَ رِزْقًا ۚ نَحْنُ
نَرْزُقُكَ ۚ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٢﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي

SECTION 8

129. (ولولا . . . مسمی) And had not a word gone forth[472] from thy Lord and a term determined,[473] it must necessarily *have come*.[474]

130. (فاصبر . . . ترضیٰ) So bear thou patiently[475] with what they say,[476] and hallow the praise of thy Lord[477] before sunrise[478] and before sunset;[479] and *hallow Him* in parts of the night[480] and the ends of the day,[481] haply Thou wilt be pleased.[482]

131. (ولا . . . ابقیٰ) And do not strain thy eyes[483] after what We have given pairs of them[484] to enjoy: the splendour of the life of this world,[485] that We might try them therein; and the provision of thy Lord[486] is the best and most Lasting.

132. (وامر . . . للتقوٰی) And bid thy household for prayer, and persevere thou therein.[487] We do not ask any provision of thee:[488] it is We who provide thee.[489] The *happy* end is for piety.

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472. (for a respite, in accordance with His universal Plan and Purpose).

473. (for their punishment by God).

474. (here and now; immediately and in this very world).

475. (O Prophet!).

476. (in the way of blasphemy and infidelity).

477. (in prayer).

478. *i. e.*, at the morning (*Fajr*) prayers.

479. *i. e.*, at the two afternoon prayers, *Zuhr*, and *'Asr*.

480. *i. e.*, at the two evening prayers, *Maghrib* and *'Isha*.

481. *i. e.*, at the two extremities of the day; daybreak and sunset; *Fajr* and *Maghrib* prayers. The repetition is for the sake of emphasis.

482. (with respect to receiving favours from God).

483. (in the future as thou hast not done in the past, O Prophet!).

484. *i. e.*, the infidels. The purport is: do not covet the pomp and prosperity which We have bestowed on some of the infidels in this world.

485. Temptation of wealth and splendour lurking in ambush to surprise the unguarded believer, dangerous always, assailed the early Muslims, sunk into want and penury as they were, with redoubled force, and therefore merited a special warning.

486. (for them in the Hereafter).

487. (as these are the important things worth attending to).

488. (as We provide for all and sundry).

489. *i. e.*, We do not require of thee that thou shouldst labour to obtain provision for thyself and thy family.

الصُّحُفِ الْأُوْلٰى ﴿١٣٣﴾ وَلَوْ أَنَّا أَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهِ لَقَالُوْا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُوْلًا
فَنَتَّبِعَ اٰيٰتِكَ مِنْ قَبْلِ أَنْ نَّذِلَّ وَنَخْزٰى ﴿١٣٤﴾ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ مَنْ
أَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدٰى ﴿١٣٥﴾ ع

133. (وقالوا . . الاولى) And they[490] say : why does he not bring us a sign from his Lord?[491] Has not there come to them the fulfilment[492] of what is in the former Scriptures?[493]

134. (ولو . . . نخزٰى) And had We destroyed them[494] with a torment before it,[495] they would have said :[496] O our Lord! why did Thou not send us a messenger that we might have followed Thy signs before we were disgraced and humiliated.

135. (قل . . . اهتدٰى) Say thou :[497] everyone is on the watch; so watch on, and soon you shall know[498] who are the fellows of the even path and who has let himself be guided.

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490. *i. e.*, some of the infidels.

491. *i. e.*, a special miracle such as we demand as the Divine credential for his mission.

492. *i. e.*, the fulfilment of promise made earlier.

493. (as to the advent of the Final Prophet and the Last Book).

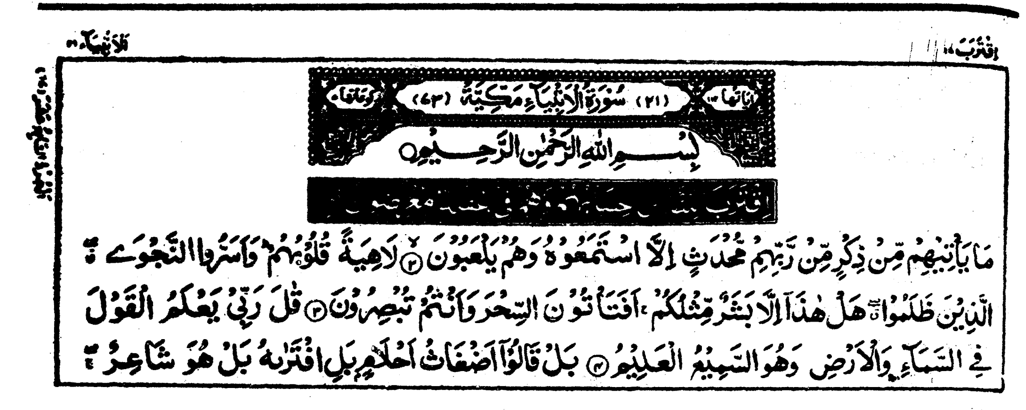
494. (for their infidelity).

495. *i. e.*, before the Revelation of the Qur'ān.

496. (at the Resurrection; or at the time of their chastisement in the world).

497. (O Prophet!).

498. (demonstrably).



PART XVII

Sūrat-ul-Anbiyā

The Prophets. XXI

(Makkan, 7 Sections and 112 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اقترب . . . معرضون) Their reckoning[1] has approached mankind, while they[2] are turning away unheedingly.[3]

2. (مايأتيهم . . . يلعبون) No fresh admonition from their Lord[4] comes to them but they listen to it while they are sporting.

3. (لاهية . . . تبصرون) their hearts being in a light mood.[5] The wrong-doers[6] keep secret their whispers[7] among themselves: this[8] is but a mortal like yourselves;[9] what! will you be affected by magic while you know?[10]

4. (قل . . . العليم) *The prophet* said: my Lord knows the word[11] in the heavens and the earth;[12] and He is the Hearer, the Knower.

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1. The Day of Reckoning is drawing closer and closer every moment.

2. *i. e.*, the infidels.

3. (from the consideration thereof): *i. e.*, so steeped are they in recklessness!

4. (through the Qur'ān).

5. The entire lack of interest in other-world conditions, among the pagan Arabs, arising from their sceptical outlook is a well-known fact of history. Reckless, sceptical, materialistic in their outlook, 'a great majority believed in no future life nor in a reckoning-day of good and evil.' (LSK. Intro. p. XXXIII). The Prophet's 'contemporaries and the generations preceding them were, as a rule,

little influenced by their religion.' (ERE. I, p. 659) 'One of the hardest parts' of the Prophet's task was to induce in them that pious attitude of mind towards the Creator, which Islam inculcates equally with Judaism and Christianity' but which was practically unknown to the heathen Arabs. (Arnold, *Preaching of Islam*, p. 43).

6. (to their own souls) *i. e.*, the pagans.

7. (regarding the holy Prophet).

8. (claimant to prophethood).

9. *i. e.*, distinct from us in no material way; and therefore his claims to Messengership are unworthy of credence. That was the pagan view of the holy Prophet and the prophethood.

10. That was the pagan view of the holy Qur'ān. Its effectiveness they found themselves unable to ignore and could only explain away by calling it an enchanted word.

11. (whether whispered in secret or uttered openly).

12. (and so He knows well the secret plots against Islam and the Prophet, and will punish every culprit accordingly).

فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ۝٥ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا ۚ أَفَهُمْ يُؤْمِنُونَ ۝٦
وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۝٧
وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ۝٨ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ
وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ۝٩ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ۝١٠ وَكَمْ ع
قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ۝١١ فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا
هُمْ مِنْهَا يَرْكُضُونَ ۝١٢ لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ ۝١٣ قَالُوا

5. (بل . . . الاولون) Aye! they say :[13] a medley of dreams; aye! he has fabricated it, aye ! he is a poet,[14] so let him bring us a sign, as the ancients were sent *with*.[15]

6. (ما امنت . . . يومنون) Not a town which We destroyed before them came to believe : will these believe?[16]

7. (وما . . . تعلمون) And We sent not before thee[17] but human beings to whom We revealed;[18] so ask the people of the Admonition if you do not know.[19]

8. (وما . . . خلدين) And We made them not bodies requiring no food,[20] nor were they immortals.[21]

9. (ثم . . . المسرفين) Then We fulfilled to them the promise, so We delivered them[22] and those whom We willed,[23] and destroyed the extravagant.[24]

10. (لقد . . . تعقلون) And assuredly We have sent down to you a Book in which is admonition for you; will you then not reflect?

SECTION 2

11. (وكم . . . اخرين) How many a town did We overthrow which were doing wrong, and We caused to grow up thereafter another nation!

12. (فلما . . . يركضون) Then when they perceived Our revenge,[25] lo! they were from it fleeing.

13. (لا . . . تسئلون) Flee not, and return to that wherein you luxuriated and your dwellings, haply you will be questioned.

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13. (of the Holy Qur'ān, in their extreme hatred).

14. (not in the artistic sense, a composer of verses in correct meter, but an ecstatic poet who under influences from the Unseen utters magical formulae, admonitions and premonitions).

15. *i. e.*, let him work wonders such as the ancient soothsayers and magicians did.

16. (in the face of portents and miracles).

17. *Cf.* Dt. 29 : 2-4 ; Mt. 13 : 11-15.

18. (and not demi-gods, angels, or other superhuman beings). Note the import of the word رجال . It is always male human beings who have been chosen for the prophetic office, and never any female.

19. (O pagans!) The address is to the pagans, who denied the very possibility of Revelation to a human being. They are asked to refer to the people of the Book (*i. e.*, the Jews) whose advice they highly valued in matters religious. الذكر is 'a Book containing an exposition of religion, and an institution of religious laws: any book of the prophets: and specially the Kuran and the توراة (LL).'

20. *i. e.*, unlike angels who require neither food nor drink, the apostles have invariably been mere men, preaching and proclaiming the will of God, standing by His Law, and rebuking evil and promulgating virtue, but strictly subject to the common physical laws of humanity.

21. *Lit.* abiders

22. (from Our wrath which overtook the rebels roundabout them).

23. (and they were those who submitted to Our messengers).

24. *i. e.*, the tresspassers of Our laws.

25. (approaching them, whether in the form of an army of conquest or some other physical calamity).

يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿١٤﴾ فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ﴿١٥﴾ وَمَا
خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ﴿١٦﴾ لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ
اِنْ كُنَّا فٰعِلِيْنَ ﴿١٧﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ؕ وَلَكُمُ الْوَيْلُ
مِمَّا تَصِفُوْنَ ﴿١٨﴾ وَلَهٗ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ
وَلَا يَسْتَحْسِرُوْنَ ﴿١٩﴾ يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ﴿٢٠﴾ اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ
هُمْ يُنْشِرُوْنَ ﴿٢١﴾ لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا

14. (قالوا . . . ظلمين) They said :[26] woe be to us! surely we have been wrong-doers.

15. (فما . . . خمدين) And this ceased not *to be* their cry, until We made them a *harvest* reaped, extinguished.[27]

16. (وما . . . لعبين) And We created not the heavens and the earth and what is in-between in play.[28]

17. (لو اردنا . . . فعلين) Had We intended that We should choose a sport, surely We would choose it from before Us— —if We were going to do *that*.[29]

18. (بل . . . تصفون) Aye! We hurl truth[30] against falsehood,[31] so that it brains it, and lo ! it vanishes, and woe to you for what you utter![32]

19. (وله . . . يستحسرون) His is whosoever is in the heavens and the earth and those near Him[33] are not too proud to pay Him homage nor are they ever weary.[34]

20. (يسبحون . . . يفترون) And they hallow *Him* night and day, they do not flag.[35]

21. (ام . . . ينشرون) Have they[36] taken gods from the earth,[37] who raise up the dead?

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26. (as Our wrath overtook them).

27. *i. e.*, dead and extinct, like extinguished ashes.

28. *i. e.*, the universe is not the outcome of a mere creative sport, but is created with Wisdom and Purpose, and is a serious reality to be reckoned with. This repudiates the Indian doctrine of *Māya* and its implications.

29. Religion, whatever else it may be, always implies a serious state of mind, and solemnity is its very breath. 'There must be something solemn, serious, and tender about any attitude which we denominate religious. . . . The word "divine" shall mean for us not merely the primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest.' (James,

Varieties of Religious Experience, p. 38).

30. *i. e.*, the doctrine of monotheism and Unity.

31. *i. e.*, the dogma of polytheism and Plurality.

32. (impiously concerning God, and His Person and Attributes, O polytheists!).

33. *i. e.*, angels, ignorantly assumed by pagans to be gods or godlings.

34. *i. e.*, they willingly and perpetually serve the Most High, and have neither will nor capacity to go against Him.

35. All this is aimed at angelolatry.

36. *i. e.*, the pagans.

37. Such as idols, and sacred rivers, trees and animals.

يَصِفُونَ (٢٢) لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ (٢٣) اَمِ اتَّخَذُوا مِنْ دُونِهٖٓ اٰلِهَةً ۚ قُلْ هَاتُوا بُرْهَانَكُمْ ۚ
هٰذَا ذِكْرُ مَنْ مَّعِیَ وَذِكْرُ مَنْ قَبْلِیْ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ (٢٤) وَمَآ اَرْسَلْنَا
مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِیْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ (٢٥) وَقَالُوا اتَّخَذَ الرَّحْمٰنُ
وَلَدًا سُبْحٰنَهٗ ۚ بَلْ عِبَادٌ مُّكْرَمُوْنَ (٢٦) لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ (٢٧) يَعْلَمُ مَا
بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَهُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ (٢٨) وَمَنْ
يَّقُلْ مِنْهُمْ اِنِّیْٓ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ۚ كَذٰلِكَ نَجْزِی الظّٰلِمِيْنَ (٢٩) اَوَلَمْ يَرَ ع

22. (لو كان . . . يصفون) Had there been gods, besides Allah,[38] in-between the twain,[39] surely the twain would have gone to ruin.[40] Hallowed be Allah, the Lord of the Throne, from what they[41] utter![42]

23. (لا . . . يسئلون) Questioned He shall be not as to what He does,[43] while they[44] shall be questioned.

24. (ام . . . معرضون) Have they taken gods beside Him? Say thou:[45] forth with your proof![46] This is an admonition to them with me[47] and an admonition to those before me.[48] But most of them know not the truth,[49] so they are averters.[50]

25. (وما . . . فاعبدون) And We did not send any messenger before thee but We revealed to him: there is no god but I, so worship Me.[51]

26. (وقالوا . . . مكرمون) And they say:[52] the Compassionate has taken a son.[53] Hallowed be He![54] aye! *they are* bondmen honoured![55]

27. (لا . . . يعملون) They precede Him not in word,[56] and by His command they work.[57]

28. (يعلم . . . مشفقون) He[58] knows whatsoever is before them and whatsoever is behind them, and they[59] intercede not except for him whom He approves. And in awe of Him they are fearful.[60]

29. (ومن . . . الظلمين) And whosoever of them[61] should say: verily I am a god beside Him, such a one We will requite with Hell. Thus We requite the ungodly.

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38. (as imagined by the polytheistic peoples all the world over).

39. *i. e.*, the heavens on the one hand and the earth on the other.

40. (by natural fights of such mighty antagonists). The battle of gods is a familiar feature of the mythologies of the world!

41. *i. e.*, the polytheists.

42. (so derogatory to His dignity).

43. The very supposition that the Almighty God should be responsible to

some one higher than Himself, or regulate His actions to some higher law, is on the face of it absurd and inconsistent with the reality of the Divine freedom and Omnipotence, yet even such palpable absurdities have passed current in polytheistic systems. In the Greek religion, for instance, the power even 'of the highest god was limited', and 'overruling fate became an inexorable law, before which even he must bow.' (DB. V. p. 147).

44. *i. e.*, all of His creatures, however exalted they may be.

45. (O Prophet!).

46. *i. e.*, bring any argument you can to support your crude, polytheistic notions.

47. *i. e.*, my contemporaries.

48. *i. e.*, addressed by the old scriptures. The purport is: the great and fundamental doctrine of the unity of God is the common theme both of the Qur'ān and the old Scriptures; where is there any trace in them of the dogma of co-partnership of gods?

49. (since they never care to arrive at the truth).

50. (therefrom) *i. e.*, they are still heedless of the truth.

51. The central Message delivered in every land and clime, through every prophet and apostle.

52. The reference here is not to the Christians but to the Arab pagans.

53. (and thereby they mean some of His angels). This particular blasphemy has been world-wide, the Semitics being no exception. 'That the angels, as "sons of God," form part of the old Semitic mythology, is clear from Gen. VI. 2, 4.' (Robertson Smith, *Religion of the Semites*, p. 446).

54. (from all such blasphemous superstitions).

55. *i. s.*, no more than God's devoted servants, very honourable though, and not demi-gods or sons of God in any sense.

56. *i. e.*, respectful servants of God as they are, they cannot be so presumptuous as to say anything until He hath spoken it.

57. (as befits perfectly obedient, loyal and dutiful servants).

58. ——the Omniscient, All-Knowing God——

59. ——powerless creatures as they are——

60. All this required special emphasis in view of the very wide prevalence of angelolatry.

61. *i. e.*, of the angels and other created beings.

الذين كفروا ان السموت والارض كانتا رتقا ففتقنهما وجعلنا من الماء كل شيء
حي افلا يؤمنون ﴿٣٠﴾ وجعلنا في الارض رواسي ان تميد بهم وجعلنا فيها فجاجا سبلا
لعلهم يهتدون ﴿٣١﴾ وجعلنا السماء سقفا محفوظا وهم عن ايتها معرضون ﴿٣٢﴾ وهو
الذي خلق اليل والنهار والشمس والقمر كل في فلك يسبحون ﴿٣٣﴾ وما جعلنا لبشر من
قبلك الخلد افاين مت فهم الخلدون ﴿٣٤﴾ كل نفس ذائقة الموت ونبلوكم بالشر
والخير فتنة والينا ترجعون ﴿٣٥﴾ واذا راك الذين كفروا ان يتخذونك الا هزوا

SECTION 3

30. (اولم . . . يومنون) Have not those who disbelieved considered that the heavens and the earth were closed up,[62] then We rent them?[63] And We have made of water[64] everything living,[65] will they not then believe?[66]

31. (وجعلنا . . . يهتدون) And We have placed in the earth *firm* mountains lest it should move away with them,[67] and We placed therein passages for paths, that haply they may be guided.[68]

32. (وجعلنا . . . معرضون) And We have made the heaven a roof, safe;[69] and from the signs thereof[70] they are averters.

33. (وهو . . . يسبحون) And He it is who has created the night and the day, the sun and the moon,[71] each in an orb floating.[72]

34. (وما . . . الخلدون) And We have not, before thee, granted immortality to any human being,[73] so if thou diest, are they[74] *to be* immortals?[75]

35. (كل . . . ترجعون) Every one is going to taste of death, and We shall try you[76] with evil[77] and good[78] as a temptation,[79] and to Us you will be returned.

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62. (so that no rain could descend from above, nor could any plant grow upon the surface of the earth).

63. *i. e.*, the one by rains and the other by plants.

64. The reference is to the rain-water which is the ultimate support, direct or indirect, of all life on the earth. (Th) 'Life of every kind is dependent upon water, and terrestrial life upon rain-water.' (HHW. I, p. 44) 'Of all the thousands of possible liquids other than water, there is not one which would seem to have the faintest prospect of supporting life. Moreover, every tissue of every living organism contains a large percentage of water as an essential ingredient in its composition. We need only try to imagine the place of water being taken by, say, one of the series of alcohols, one of the hydrocarbons, one of the benzene group, etc. etc., and we see how literally impossible any substitution becomes.' (Greenwood, *Biology and Christian Belief*, p. 180).

65. The reference my well be to protoplasm, translated years ago by Huxley as '*the* physical basis of life', *the* 'one kind of matter which is common to all living beings.' (Huxley, *Collected Essays*, I. p. 131) It is the essential material of which all living creatures are composed. Now this protoplasm is in its turn almost an aqueous substance, for water is the most abundant single component of protoplasm.' (EBr. XVIII, p. 617).

66. (in the all-sufficiency of God the Creator).

67. *i. e.*, with mankind. So that it may not shake and move unsteadily.

68. (in their journeys by their means).

69. (and affording security). سقف is so called because of its height, and the tallness of its walls. Thus the word depicts the nature of the heaven more truly and more graphically than any astronomical term ever can.

70. (pointing that they are the workmanship of God).

71. (all of which are *created* entities, not gods or goddesses to be worshipped or adored).

72. 'All glide or trawl along swiftly, in a firmament, like the swimmer upon the surface of the water, or in the water.' (LL) 'How beautiful it is to contemplate the heavenly bodies swimming through space (or ether) in their rounded courses before our gaze! (AYA).' In the words of a modern astronomer: 'If you watch the heavens for an hour or two, you will find that the stars all move across the sky from east to west, like a column of soldiers on the march, without so much as altering their positions relative to each other. The same sort of thing happens night after night. The moon, too, moves with the stars from east to west. During the day the sun does the same. Of course during the day time we are not able to see the stars: the atmosphere around us diffuses the light of the sun and thus prevents our seeing the stars during the hours the sun is above the horizon. If there was no atmosphere and we were still able to survive, we would see the stars shining all round the sun, and accompanying it in its journey across the heavens.'

73. (O Prophet! so that thy death, whenever it occurs, can be no disproof of thy apostleship). The passage was revealed when the Makken pagans rejoiced at the prospect of the holy Prophet's death.

74. *i. e.*, thy enemies.

75. (so why should they feel jubliant?).

76. (O mankind!).

77. *i. e.*, disagreeable states, such as pain, disease, bereavement, poverty, etc.

78. *i. e.*, agreeable states, such as good health, property, children, etc.

79. *i. e.*, in the way of a trial.

اَهٰذَا الَّذِىْ يَذْكُرُ اٰلِهَتَكُمْ ۚ وَهُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ﴿۳۶﴾ خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ ۭ سَاُورِيْكُمْ
اٰيٰتِىْ فَلَا تَسْتَعْجِلُوْنِ ﴿۳۷﴾ وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۳۸﴾ لَوْ يَعْلَمُ الَّذِيْنَ
كَفَرُوْا حِيْنَ لَا يَكُفُّوْنَ عَنْ وُّجُوْهِهِمُ النَّارَ وَلَا عَنْ ظُهُوْرِهِمْ وَلَا هُمْ يُنْصَرُوْنَ ﴿۳۹﴾ بَلْ تَاْتِيْهِمْ
بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا وَلَا هُمْ يُنْظَرُوْنَ ﴿۴۰﴾ وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ
قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۴۱﴾ قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَ ع
النَّهَارِ مِنَ الرَّحْمٰنِ ۭ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ﴿۴۲﴾ اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ۭ

36. (واذا . . . كفرون) And when the infidels look at thee,[80] they only take thee up for mockery:[81] is this the one who mentions your gods *with contempt?*[82] while in the mention of the Compassionate they are themselves blasphemers.[83]

37. (خلق . . . تستعجلون) Man was created of haste.[84] I shall surely show you My signs,[85] so ask Me not to hasten.[86]

38. (ويقولون . . . صٰدقين) And they say:[87] when is this torment coming, if you say sooth?

39. (لويعلم . . . ينصرون) If the disbelievers only know of the time when they shall not be able to ward off the Fire from their faces nor from their backs nor shall they be succoured![88]

40. (بل . . . ينظرون) Aye! it[89] would come upon them on a sudden and will dumbfound them; they shall not be able to avert it, nor shall they be respited.

41. (ولقد . . . يستهزؤن) And assuredly mocked were the messengers before thee,[90] then there surrounded[91] the scoffers[92] what they had been mocking at.[93]

SECTION 4

42. (قل . . . معرضون) Say thou:[94] who guards you from the Compassionate by night and day? And yet they avert themselves from the remembrance[95] of their Lord.[96]

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80. (O Prophet!).

81. The Prophet's 'message and his warnings received from them nothing but scoffing and contempt.' (Arnold, *Preaching of Islam*, p. 13) 'They would only point at him slightingly as he passed, and say: there goeth the Fellow from among the children of 'Abd-al-Muttalib, to speak unto the people about the Heavens!' (Muir, *op. cit.*, p. 63).

82. (with disrespect and contempt). The verb ذكر has also a sense of 'dispraise, or evil speech.' (LL) يذكرهم اى يسبهم (IQ).

83. (by their associating with Him lesser gods and ascribing to Him attributes unworthy of Him).

84. So hasty and impatient indeed is he! عجل signifies the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season' (LL). The passage denotes the excess of this quality in man.

85. (at the proper time). 'My signs' signify the approach of the Hour of the torment.

86. The pagans were pressing on the holy Prophet to bring on the Divine vengeance immediately.

87. (to the Muslims).

88. (and thus they would not have ventured to demand its coming on). The conditional particle لو implies that what is supposed either does not take place or is not likely to do so. (WGAL. II. p. 347)

89. *i. e.*, the Hour, or Divine vengeance.

90. (by the scoffers of their day, O Prophet!).

91. (in this world).

92. *i. e.*, the Divine vengeance.

93. (so take comfort then, O Prophet!).

94. (O Prophet! to the scoffers).

95. *i. e.*, from His wrath which may descend on the rebels at any time.

96. *i. e.*, from His true worship shorn of all other worships.

لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ
أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾ قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ۚ
وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ
يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن
كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ
الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

43. (ام . . . يصحبون) Have they gods who defend them[97] against Us? They[98] have no power to succour themselves; and against Us they cannot be kept company with.[99]

44. (بل . . . الغلبون) Aye! We let these people and their fathers enjoy[100] until there grow long upon them the life.[101] Observe they[102] not that[103] We come upon *their* land,[104] diminishing it by its borders?[105] Will they then triumph?[106]

45. (قل . . . ينذرون) Say thou: I only warn you by the Revelation;[107] and the deaf do not hear the call when they are warned.[108]

46. (ولئن . . . ظلمين) And if *only* a breath of the torment of thy Lord were to touch them, they will cry:[109] woe to us! we have been the wrong-doers.

47. (ونضع . . . حسبين) And We[110] shall set balances of justice for the Day of Judgement.[111] Then no one will be wronged at all[112] if it[113] be but the weight of a grain of mustard-seed,[114] We shall bring it; and suffice We as reckoners.[115]

48. (ولقد . . . للمتقين) And assuredly We gave to Mūsā[116] and Hārūn[117] the distinction and illumination and an admonition for the *God*-fearing ——

49. (الذين . . . مشفقون) those who fear their Lord, Unseen, and who are fearful of the Hour.

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97. (from the vengeance when it comes).

98. *i. e.*, those false gods.

99. (by solace and comfort). اين لا يكون لهم من جهتنا ما صحبهم من سكينة و روح و ترفيق و نحو ذلك بما يصحبه اولياءه (Rgh.)

100. (worldly prosperity).

101. (of ease and enjoyment, and they became conceited and forgetful of their duties).

102. *i. e.*, the Arab pagans.

103. ——as a prelude to their final chastisement——

104. (of Makka and its neighbouring places). Or 'We bring destruction upon.' اتاه is also, 'he destroyed it.' (LL)

105. *i. e.*, curtailing it of its sides or districts, one by one, by the conquest of Islam.

106. *i. e.*, are they still dreaming of their victory?

107. (and it is beyond my function to bring on the vengeance).

108. (so no amount of preaching and warning will avail these wilful rejectors of truth).

109. (from sheer cowardice). 'A breath of torment' means only a small portion of it.

110. ——in accordance with Our perfect justice——

111. (when actions of every soul will be weighed and it will be requited accordingly).

112. (full and perfect justice being meted out to every one).

113. *i. e.*, merit or guilt of any action.

114. *i. e.*, even so small.

115. (even without the aid of balances). This strikes at the root of the pagan conception requiring a special god of knowledge. The Egyptians, for instance, worshipped Thoth as the divine measurer of celestial seasons and earthly years.

116. (primarily and directly).

117. (as his lieutenant).

وَهٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ۚ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ۝٥٠ وَلَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ
عٰلِمِيْنَ ۝٥١ اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْٓ اَنْتُمْ لَهَا عٰكِفُوْنَ ۝٥٢ قَالُوْا وَجَدْنَآ اٰبَآءَنَا
لَهَا عٰبِدِيْنَ ۝٥٣ قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَاٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝٥٤ قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ اَمْ
اَنْتَ مِنَ اللّٰعِبِيْنَ ۝٥٥ قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ الَّذِيْ فَطَرَهُنَّ ۖ وَاَنَا عَلٰى
ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ ۝٥٦ وَتَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ ۝٥٧ فَجَعَلَهُمْ
جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ ۝٥٨ قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ۝٥٩

50. (و هذا . . . منكرون) And this[118] is an admonition blest, which We have sent down;[119] will you then be its rejectors?

SECTION 5

51. (و لقد . . . علمين) And assuredly We gave rectitude to Ibrāhīm aforetime, and him We had ever known.[120]

52. (اذ قال . . . عٰكفون) *Recall* when he said to his father[121] and his people: what are these images which you are cleaving to?[122]

53. (قالوا . . . عٰبدين) They said : we found our fathers their worshippers.[123]

54. (قال . . . مبين) He said : assuredly you, you and your fathers, have been in error manifest.

55. (قالوا . . . اللّٰعبين) They said : hast thou come to us in seriousness, or art thou among those who sport?[124]

56. (قال . . . الشّٰهدين) He said: Aye ! your Lord is the Lord of the heavens and the earth, Who created them; and of that I am among the witnesses.

57. (وتالله . . . مدبرين) And by Allah, I am surely going to devise a plot against your idols,[125] after you have turned your backs.[126]

58. (فجعلهم . . . يرجعون) Then he made them fragments,[127] *all* except the big one of them,[128] that haply to it they may return.[129]

59. (قالوا . . . الظّٰلمين) They said:[130] who has done this to our gods? surely he is of the evil-doers.[131]

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118. (Book, likewise).

119. (from heaven).

120. (to be worthy of it).

121. Who 'was a manufacturer of idols and had them for sale.' (JE. I. p. 86)——perhaps a distinguished sculptor of his day. See also P. VII. n. 525.

122. (as objects of adoration and worship). Images and idols are looked upon by the idolaters not only as visible symbols and representations of some higher beings but as tenements or veritable 'bodies' of their gods and fraught with divinity.

See also P. VII. nn. 526, 527; P. XVI. nn. 153, 158.

123. (and we have only followed their example). The Sumerians had from the beginning, so far as we can tell, made statues of the deities in their pantheon, and always they represented them in human shape.' (Woolley, *Abraham*, p. 249) Idolatry and image-worship form a very striking feature of the Babylonian religious system.' (ERE. VII. p. 117).

124. So unaccustomed to, and so unfamiliar with, the doctrine of monotheism were they.

125. (so that you may more plainly be convinced of your folly in worshipping them).

126. (and have left the temple).

127. (in the people's absence). جذاذ 'signifies fragments of a thing much broken.' (LL)

128. (so that it might look as if it had smashed the others). Abraham had left the chief idol intact with an axe hanging on its neck. 'And seizing an iron implement, he destroyed and broke with it all the images save one, into the hands of which he placed the iron which he had used.' (Polano, *op. cit.*, p. 36).

129. (and ask it what it had done with the others).

130. (after they had returned to the temple and seen the havoc which had been made).

131. *i. e.*, a blasphemer; a man of great impiety.

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
قَالُوا أَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِنْ كَانُوا
يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ
عَلِمْتَ مَا هَٰؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
أُفٍّ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانْصُرُوا آلِهَتَكُمْ
إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا

60. (قالوا . . . ابراهيم) They[132] said *among themselves* we heard a youth, called Ibrāhīm speak[133] of them *with disrespect*.

61. (قالوا . . . يشهدون) They said : bring him then before the eyes of the people,[134] haply they may bear witness.[135]

62. (قالوا . . . يا ابراهيم) They said:[136] art thou the one who has done this to our gods, O Ibrāhīm?[137]

63. (قال . . . ينطقون) He said:[138] rather he has done it:[139] the big one of them; so question them, if they ever speak.[140]

64. (فرجعوا . . . الظلمون) They then turned to themselves and said:[141] you it is who are the evil-doers.[142]

65. (ثم . . . ينطقون) Thereafter they were put to utter confusion,[143] *saying:* certainly thou knowest that they speak not.[144]

66. (قال . . . يضركم) He said:[145] do you worship them besides Allah what can neither profit you nor hurt you.

67. (اف . . . تعقلون) Fie upon you and upon what you worship besides Allah, Will you not then reflect?

68. (قالوا . . . فعلين) They said:[146] burn him and succour your gods, if you will be doing.[147]

69 (قلنا . . . ابراهيم) We said:[148] O Fire ! be thou coolness and safety for Ibrāhīm [149]

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132. *i. e.*, some of them.

133. (reproachfully). For ذكر see n. 82 above.

134. *i. e.*, in the public view, so that he might confess.

135. (against him on the strength of that confession).

136. (after he had been brought before the public assembly).

137. The question was purely formal, as Abraham had already said in the presence of a number of people that he would do something to the idols. 'Therach . . . who hurried to the apartment, where he found the broken idols and the food which Abram had placed before them.' In wrath and indignation he cried out unto his son,

saying: "what is this that thou hast done unto my gods?" (Polano, *op. cit.*, p. 36)

138. (continuing his irony, and, pointing to the chief idol).

139. بل is a particle of digression; its English equivalents are: Nay, nay rather, not so, on the contrary, but. Here 'rather' is preferable.

140. It is obvious that the question of lying or deceit on the part of Abraham rises nowhere in the whole episode. He never intended to deceive, nor did he make a secret of his purpose or his feelings. *Cf.* the Talmud :—'And Abraham answerd: I brought them savoury food, and behold they all grasped for it with eagerness at the same time all save the largest one, who, annoyed and displeased with their greed, seized that iron which he holds and destroyed them.' (Polano, *op. cit.*, p. 36).

141. (finding themselves beaten in the argument and outwitted, and overcome with shame).

142. *i. e.*, worthy of blame and reproach in worshipping these speechless gods.

143. *Lit.* They were made to turn over upon their heads 'Their return to falsity being likened to a thing's becoming upside down.' (LL)

144. (so why dost thou ask us to interrogate them?) *Cf.* the Talmud :—"False are thy words", answered Therach in anger. "Had these images the breath of life, that they could move and act as thou hast spoken? Did I not fashion them with my own hands? Now, then, could the larger destroy the smaller ones?' (Polano, *op. cit.*, p. 36)

145. (finding the opportunity of his life and dealing his final stroke upon his opponents).

146. (on finding themselves absolutely worsted in the argument).

147. (anything at all to help your gods). Death by fire was a usual punishment in many ancient nations. *Cf.* the Talmud :—'During this time Nimrod convened his council . . . . And the counsellors replied : "He who act disrespectfully to the king should meet death upon the gallows; this man has done more; he is guilty of sacrilege, he has insulted our gods; therefore he should be burned to death. If it be pleasing to the king, let a furnace be heated, day and night, and then let this Abram be cast therein." This advice pleased the king, and he commanded such measures to be taken forthwith.' (Polano, *op. cit.*, pp. 37, 38).

148. (as he was cast into the fire). According to the Jews :—'Nimrod ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast into it.' (JE. I. p. 86)

149. (whereupon the heat of the fire miraculously ceased, and the pile turned into a sort of pleasant meadow). 'God Himself went down from heaven to rescue him.' (JE. I. p. 86) See P. XXIII, nn. 199-200.

فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ﴿٧٠﴾ وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ﴿٧١﴾ وَوَهَبْنَا
لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ نَافِلَةً وَكُلًّا جَعَلْنَا صٰلِحِيْنَ ﴿٧٢﴾ وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا
وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ وَكَانُوْا لَنَا عٰبِدِيْنَ ﴿٧٣﴾ وَلُوْطًا
اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِيْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ
فٰسِقِيْنَ ﴿٧٤﴾ وَاَدْخَلْنٰهُ فِيْ رَحْمَتِنَا اِنَّهٗ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾ وَنُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ ع
وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾ وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا اِنَّهُمْ كَانُوْا

70. (واردوا . . . الاخسرين) And they[150] wanted to do him harm, but We made themselves the worst losers.[151]

71. (ونجينه . . . للعلمين) And We delivered him and Lūṭ,[152] to the land in which We had placed the blessings[153] for the worlds.

72. (ووهبنا . . . صلحين) And We bestowed upon him Is-ḥāq[154] and Y'aqūb as a grandson,[155] and each one We made righteous.[156]

73. (وجعلنهم . . . عبدين) And We made them leaders,[157] guiding by Our command,[158] and We revealed to them the doing of good deeds and the establishment of prayers, and the giving of poor-rate; and of Us they were the worshippers.[159]

74. (ولوطا . . . فسقين) And *as to* Lūṭ; We gave him judgement and knowledge,[160] and We delivered him out of the city which had been working foul deeds;[161] verily they were a people evil, wicked.[162]

75. (وادخلنه . . . الصلحين) And We caused him to enter Our mercy; verily he was of the righteous.[163]

SECTION 6

76. (ونوحا . . . العظيم) And *as to* Nūḥ *Recall* when he cried[164] aforetime,[165] We answered him and delivered him and his household from a mighty disaster.

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150. *i. e.*, the idolaters.

151. (by frustrating all their designs). See P. XXIII. nn. 199-A, 200.

152. *i. e.*, his nephew and a prophet of God, Lot of the Bible. 'So Abram departed, as the Lord had spoken unto him; and Lot went with him.' (Ge. 12 : 4)

153. (both temporal and spiritual) : *i. e.*, Syria, the land of prophets and apostles, and of rivers and gardens. 'A land that floweth with milk and honey.' (Josh. 5: 6) 'And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.' (Ge. 12 : 5) 'And Abraham went up out of Egypt, he, and his wife, and

all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. . . . . And Lot also, which went with Abraham, had flocks, and herds, and tents.' (Ge. 13: 1, 2, 5)

154. (as a son).

155. Or, 'an additional gift.' نافلة is both a grandson and an additional gift.

156. (as every prophet of God is bound to be). This truth, obvious to every Muslim reader, needed an express affirmation in view of extremely grave charges of immorality brought against these Israelite prophets in the Bible.

157. *i. e.*, exemplars; objects of imitation to a people. So these prophets of God were, the Qur'ān expressly and repeatedly affirms, models of religion and piety, and pre-eminently virtuous and holy, not mere diviners or interpreters of the Law to their people.

158. *i. e.*, preachers of the Law to their people.

159. Thus in Islam the role of the prophet is two fold. As an organ of Revelation, he is the precepter of his people in true doctrines and right practices, and in himself he is a living embodiment of communion with God.

160. (commensurate with his dignity as a prophet).

161. (other than unnatural crimes). 'In Sodom every one who gave bread and water to the poor was condemned to death by fire'. (JE. XI. p. 424)

162. *Cf.* the OT:—'The men of Sodom were wicked and sinners before the Lord exceedingly.' (Ge. 13 : 13) See also P. VIII. nn. 563, 564.

163. This clear, powerful vindication of Lot's saintly character was the more needed to contradict and repudiate the most atrocious charge—of incest—brought against him in the Bible. (Ge. 19: 30-38) The rabbis, not to be outdone by the Bible, maintained that 'he was given over to lust; therefore he chose Sodom as his residence.' (JE. VIII. p. 186)

164. (to Us for the destruction of his rebellious people).

165. *i. e.*, before the time of the prophets mentioned in the text.

قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿٧٧﴾ وَدَاوٗدَ وَسُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِى الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ
غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ﴿٧٨﴾ فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ۚ وَّسَخَّرْنَا
مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فٰعِلِيْنَ ﴿٧٩﴾ وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ
بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ﴿٨٠﴾ وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ بِاَمْرِهٖۤ اِلَى الْاَرْضِ الَّتِيْ
بٰرَكْنَا فِيْهَا ۚ وَكُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ ﴿٨١﴾ وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ عَمَلًا دُوْنَ
ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ﴿٨٢﴾ وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّيْ مَسَّنِيَ الضُّرُّ وَاَنْتَ اَرْحَمُ

77. (ونصرنٰه . . . اجمعين) We succoured him against a people who belied Our signs; verily they were a people evil, so We drowned them all.[166]

78. (و داؤد . . . شٰهدين) And *as to* Dā'ūd and Sulaimān, *recall* when they gave judgment regarding the tillage when *certain* people's sheep had pastured therein at night, and of the judgement concerning them[167] We were the witnesses.

79. (ففهمنها . . . فٰعلين) So We gave insight into it to Sulaimān,[168] and to each *of the two* We gave judgment and knowledge.[169] And We *so* subjected the mountains that they should hallow *Us* along with Dāūd,[170] and *also* the birds;[171] and We were the doers.[172]

80. (وعلمنٰه . . . شٰكرون) And We taught him the art of *making* the coats *of mail* for you[173] that it may protect you in your violence; are you then thankful?[174]

81. (ولسليمن . . . عالمين) And to Sulaimān We *subjected* the wind, strongly raging, running at his command towards the land, wherein We had placed *Our* blessing;[175] and of everything We are the Knowers.[176]

82. (ومن . . . حٰفظين) And of the devils[177] *were some* who dived for him,[178] and worked a work besides that;[179] and of them We were the Watchers.[180]

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166. See P. XII. nn. 121, 124.

167. *i. e.*, the people; the parties concerned. The pronoun is plural, not **dual**, and refers to قوم; and حكمهم is 'judgment concerning them,' not 'their judgment'.

168. 'Solomon was noteworthy for sagacity and discernment. . . . . He was famed for his wisdom.' (VJE. p. 610) 'He discharged every duty with great accuracy, that might have been expected from such as are aged, and of the greatest prudence. He was resolved to go to Hebron, and sacrifice to God upon the brazen altar that was built by Moses. Accordingly he offered there burnt offerings, in number a thousand. . . . As he was asleep that very night, God appeared to him, and commanded him to ask of him some gifts which he was ready to give him as a reward for his piety. . . . Said he, "Give me, O Lord, a sound mind, and a good

understanding, whereby I may speak and judge the people according to truth and righteousness." With these petitions God was well pleased; and promised to give him all those things that he had not mentioned in his option, riches, glory, victory over his enemies: and in the first place understanding and wisdom, and this in such a degree as no other mortal man, neither kings nor ordinary persons, ever had." ("Ant." VIII. 2: 1) 'The justice of Solomon was proverbial. . . . . His judicial wisdom was displayed in the memorable history of the two women who contested the right to a child.' (Milman, *op. cit.*, I. p. 251) His early decision of a certain intricate case immediately made him famous and has greatly helped to maintain his reputation for wisdom ever since. It showed an instinctive insight into the workings of the human heart very remarkable in so young a man, and a keenness of practical discernment of a kind invaluable in one whose chief duty was to act as the supreme judge.' (DB. IV. pp. 562, 563) See also P. XIX. n. 419.

169. (of the twain).

170. (so that David's judgment was also right, although Solomon's was better).

171. *Cf.* the OT:—'Praise ye the Lord. . . Mountains and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things and flying fowls.' (Ps. 148 : 1, 9-10)

172. (thereof) : *i. e.*, it was We, the Author of the universe, who brought about all this.

173. (O mankind!) Note that the Holy Qur'ān nowhere asserts or even implies that David was the ***inventor*** of the coast-of-mail. It only affirms, by implication, that he made a great and beneficent use of them.

174. (to Us, as you ought to be, for being taught the making of this great weapon of defence).

175. *i. e.*, the land of Syria, whither he returned from his excursion.

176. *i. e.*, it is We who know every event with perfect truth and accuracy, whether it is known to human students or not.

177. *i. e.*, perhaps the infidel genii who served Solomon. شيطان is not only 'the devil', 'but any that is exceedingly, or inordinately, proud or corrupt or unbelieving or rebellious' whether 'of mankind' or 'of the *Jinn*, a genii, and of beasts' (LL). قال ابو عبيدة الشيطان اسم لكل عارم من الجن والانس والحيوانات (Rgh).

178. (in the sea). According to the rabbis, Solomon's 'control over the demons, spirits, and animals augmented his splendour, the demons bringing him precious stones, besides water from distant countries to irrigate his exotic plants' (JE. XI. p. 440)

179. (such as the building of cities and palaces).

180. *i. e.*, it was We who controlled the unruly genii, and subjected them to Solomon's control; so the fact need not look incredible.

الرّٰحِمِيْنَ ۝٨٣ فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ
عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ۝٨٤ وَاِسْمٰعِيْلَ وَاِدْرِيْسَ وَذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ ۝٨٥
وَاَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ ۝٨٦ وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ
نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّاۤ اِلٰهَ اِلَّاۤ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝٨٧
فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَكَذٰلِكَ نُـنْجِى الْمُؤْمِنِيْنَ ۝٨٨ وَزَكَرِيَّاۤ اِذْ نَادٰى رَبَّهٗ
رَبِّ لَا تَذَرْنِىْ فَرْدًا وَّاَنْتَ خَيْرُ الْوٰرِثِيْنَ ۝٨٩ فَاسْتَجَبْنَا لَهٗ ۙ وَوَهَبْنَا لَهٗ يَحْيٰى وَاَصْلَحْنَا لَهٗ

83. (وايوب . . . الرحمين) And *as to* Ayyūb,[181] *recall* when he cried to his Lord:[182] verily affliction has touched me, and Thou are the Most Merciful of the mercifuls.[183]

84. (فاستجبنا . . . للعبدين) So We answered him,[184] and We removed *from him* what was with him of the affliction, and We gave restoration to him his household and along with them[185] the like thereof as a mercy from Us and a remembrance to the devotees.[186]

85. (واسمعيل . . . الصابرين) And *as to* Ismāīl and Idrīs[187] and Zul-kifl![188] Each was steadfast [189]

86. (وادخلنهم . . . الصلحين) And We caused them to enter Our mercy, verily they were of the righteous.[190]

87. (و ذاالنون . . . الظلمين) And as to Zun-nun,[191] *recall* when he departed with anger[192] and imagined[193] that We could have no power over him,[194] and then he cried in *the layer* of darknesses,[195] there is no god but Thou! hallowed be Thou! verily I have been of the wrong-doers.[196]

88. (فاستجبنا . . . المؤمنين) So We answered him and We delivered him from the distress;[197] and thus do We deliver the believers.[198]

89. (و زكريا . . . الوارثين) And as to Zakariyya, *recall* when he cried to his Lord:[199] Lord! leave me not heirless[200] though Thou art the best of inheritors.[201]

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181. Job of the Bible, a descendant of Esan, and in the fifth generation from Abraham. He was a very prosperous man and of exemplary virtue and piety. See also P. XXIII. n. 391.

182. (after the loss of his sons and himself being afflicted with a loathsome disease). He had seven sons and three daughters, all of whom suddenly died in a house-collapse. (Job. 1 : 2, 9)

183. (so have mercy on me, and cure me of this fell disease).

184. (and his faith in God was rewarded).

185. (the members of his family being doubled).

186. *i. e.*, unto the true and faithful servants of God.

187. See P. XVI. nn. 181 ff.

188. Probably an Arabicized form of Ezekiel. 'In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity. The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.' (Ezek. 1: 2, 3) 'He was among the aristocracy whom Nebuchadnazzar (597 B.C.), after the first capture of Jerusalem, carried off to be exiles in Babylonia. . . . . His prophecies extended over twenty-two years.' (JE.V. 313-14) 'The traditional burial-place of the prophet Ezekiel, ... is shown at Kefil, near Birs Nimrud; for centuries it has been a favourite place of pilgrimage for Mohammedans as well as for Jews.' (p. 316) Speaking of the ruins of Babylon, says an explorer and traveller of the last century:—'To the south-west, in the extreme distance, rose the palm trees of Kefil, casting their scanty shade over a small dome, covering the tomb of Ezekiel. To this spot annually flock in crowds, as their forefathers have done for centuries, the Jews of Baghdad, Hillah and other cities of Chaldea, the descendants of the captives of Jerusalem, who still linger in the land of their exile.' (Layard, *Ninneveh and Babylon*, p. 281). See also P. XXIII. n. 411.

189. *i. e.*, steadfast in faith.

190. (and not guilty of moral delinquencies so falsely ascribed by the Jews).

191. Jonah of the Bible. See P. XI. n. 402. ذ والنون is literally 'man of the fish', so called because he was swallowed by a huge fish.

192. (against his people who refused to believe in him, but without the permission of his Lord). See P. XI. n. 403. غاضبة means 'I broke off from him, or quitted him, in anger, or enmity' (LL). So the phrase means, 'he went away, breaking off from his people, or quitting them in anger or enmity.'

193. (in his innocence).

194. *i. e.*, take him to task for his unauthorised flight.

195. (in the belly of the fish). The plural number of 'darknesses' is indicative of darkness of night and of storm and of the fish's body.

196. (so forgive me, my Lord!). The forgiveness he craves is for the error of judgment, and not for any sin. The prophets of God are the very first to own and acknowledge their mistakes, however unintentional or trivial they may have been.

197. (he was in): *i. e.*, he was cast out ashore by the fish, and he landed safely.

198. (from every affliction and distress, unless it be desirable in the universal Plan).

199. (in his old age). See P. III. n. 383ff.

200. (and childless, but bestow on me a child to carry on my work for Thee).

201. *i. e.*, though I know that no son can be immortal, and all things must go back to Thee.

زَوْجَهٗ ۭ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ۭ وَكَانُوْا لَنَا خٰشِعِيْنَ ﴿٩٠﴾
وَالَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ ﴿٩١﴾ اِنَّ هٰذِهٖٓ
اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ڮ وَّاَنَا رَبُّكُمْ فَاعْبُدُوْنِ ﴿٩٢﴾ وَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ ۭ كُلٌّ اِلَيْنَا رٰجِعُوْنَ ﴿٩٣﴾
فَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ وَاِنَّا لَهٗ كٰتِبُوْنَ ﴿٩٤﴾ وَحَرٰمٌ عَلٰي قَرْيَةٍ
اَهْلَكْنٰهَآ اَنَّهُمْ لَا يَرْجِعُوْنَ ﴿٩٥﴾ حَتّٰٓي اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ﴿٩٦﴾
وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِىَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا ۭ يٰوَيْلَنَا قَدْ كُنَّا فِيْ

90. (فاستجبنا . . . خشعين) So We answered him and bestowed on him Yaḥyā and We made sound for him his spouse[202] Verily *all of them*[203] were wont to vie with one another in good deeds and to call upon Us with longing and dread[204] and they were before Us meek.[205]

91. (و التى . . . للعلمين) And *as to* she who guarded her chastity,[206] We breathed into her[207] of Our spirit,[208] and made her and her son[209] a sign[210] unto the worlds.

92. (ان . . . فاعبدون) Verily this community of yours is a single community,[211] and I am your Lord; so worship Me.[212]

93. (وتقطعوا . . . رجعون) And they[213] split up their affair[214] among them,[215] all shall return to Us.[216]

SECTION 7

94. (فمن . . . كتبون) Whosoever works righteous deeds, and he is a believer, there shall be no denial of his endeavour;[217] and We are for him the writers.

95. (وحرام . . . يرجعون) And a ban *is laid* on *every* town which We have destroyed that they[218] shall not return.[219]

96. (حتى . . . ينسلون) Until when Yājūj and Mājūj are let out[220] and from every mound they are trickling down.[221]

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202. (for bearing a child, and removed her barrenness). See P. III. nn. 391 ff.

203. *i. e.*, all the prophets and saintly persons mentioned above.

204. Desire and fear are the two ultimate springs of human conduct.

205. (as befits the true men of God). *Cf.* the OT:—'The Lord raiseth those that are bowed down.' (Ps. 146 : 8) 'The Lord lifteth up the meek' (Ps. 147 : 6) 'He will beautify the meek with salvation.' (Ps. 149 : 4) And the NT:—'Blessed are the meek: for they shall inherit the earth.' (Mt. 5 : 5).

206. (and not once came near to unchastity as maliciously said by her

Jewish calumniators). The reference is to Mary, the mother of Jesus. See P. VI. n. 538.

207. (through Our arch-angel Gabriel).

208. (which caused her conception).

209. Jesus (on whom be peace!).

210. (of Our ability to generate a child without the agency of a father).

211. (O Muslims!) *i. e.*, this way of life which is prescribed for you is the same as has been preached and practised by all the prophets and holy men and women, howsoever widely divided by time and space; Islam is only a continuation of that old religion.

212. This is the gist of the universal religion.

213. *i. e.*, the erring humanity.

214. *i. e.*, the affair of their religion.

215. *i. e.*, instead of keeping to the old, primal religion of humanity the erring people have divided themselves into various jarring sects.

216. (and then they shall come to know).

217. (in the Hereafter) *i.*, *e.*, his efforts in the right cause, however small, shall by no means be lost.

218. *i. e.*, the citizens of the that place.

219. (to the world any more).

220. (from their barrier, and a passage is opened for them at the approach of the Last Day). For these turbulent, lawless hordes see P. XVI. n. 40.

221. (in their swarming numbers, their irruption indicating the approach of the end of the world). *Cf.* the NT:—'And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.' (Re. 20 : 8) References to Gog and Magog in the Bible are many, specially, in the Book of Ezekiel, but Magog, according to the Biblical scholars, is a slip for Gog, and the name Gog 'is a collective one, for a whole series of peoples coming from the north, and threatening at one time, during the 7th century, to engulf the Semitic world, much as the Goths and Vandals threatened the Roman Empire'. (DB. V. 80).

غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ﴿٩٧﴾ اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا
وٰرِدُوْنَ ﴿٩٨﴾ لَوْ كَانَ هٰۤؤُلَاۤءِ اٰلِهَةً مَّا وَرَدُوْهَا ؕ وَكُلٌّ فِيْهَا خٰلِدُوْنَ ﴿٩٩﴾ لَهُمْ فِيْهَا زَفِيْرٌ وَّهُمْ
فِيْهَا لَا يَسْمَعُوْنَ ﴿١٠٠﴾ اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنٰىۙ اُولٰۤئِكَ عَنْهَا مُبْعَدُوْنَ ﴿١٠١﴾ لَا يَسْمَعُوْنَ
حَسِيْسَهَا ۚ وَهُمْ فِيْ مَا اشْتَهَتْ اَنْفُسُهُمْ خٰلِدُوْنَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ وَتَتَلَقّٰىهُمُ
الْمَلٰۤئِكَةُ ؕ هٰذَا يَوْمُكُمُ الَّذِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿١٠٣﴾ يَوْمَ نَطْوِي السَّمَاۤءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ؕ كَمَا
بَدَاْنَاۤ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ ؕ وَعْدًا عَلَيْنَا ؕ اِنَّا كُنَّا فٰعِلِيْنَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ

97. (و اقترب . . . ظالمين) And there shall approach the true promise,[222] and lo! the eyes of the disbelieving shall be staring.[223] Woe to us! surely we have been unheeding: aye! we have been the wrong-doers.[224]

98. (انكم . . . واردون) Verily you and whatever you worship besides Allah shall be firewood for Hell:[225] you shall go down to it.

99. (لو كان . . . خلدون) Had these been gods, they would not have gone down to it, and all *of them*,[226] shall abide[227] therein.

100. (لهم . . . يسمعون) Theirs shall be roaring therein, and therein they shall hear not.[228]

101. (ان الذين . . . مبعدون) Verily those for whom good *reward* has preceded from Us,[229] they shall be kept far away therefrom.[230]

102. (لا يسمعون . . . خلدون) They shall not hear a whisper of it, and they shall abide[231] in that *felicity* for which their souls long.

103. (لا يحزنهم . . . توعدون) Them, the Great Terror[232] shall not grieve, and angels shall meet them:[233] this is your Day which you were ever promised——

104. (يوم . . . فعلين) the Day when[234] We shall roll up the heavens like as the rolling up of a scroll for books. Even as We began the first creation,[235] We shall restore it:[236] a promise *binding* upon Us; verily We are the doers.

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222. *i. e.*, the promise of Resurrection and Judgment.

223. (with horror and bewilderment).

224. (ignoring and disregarding all warnings).

225. (O idolater!) See P. I. n. 103.

226. *i. e.*, both you and they.

227. (for ever).

228. (aught, in the midst of their own groans and lamentations). For زفير see P. XII. n. 309.

229. (and who have accordingly acquitted themselves so well in their life-time).

230. *i. e.*, from Hell.

231. (for ever).

232. *i. e.*, the second sounding of the Trumpet at the time of Resurrection.

233. (with this greeting).

234. (at the first sounding of the Trumpet).

235. (out of nothing).

236. (at the Resurrection).

بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ﴿١٠٥﴾ اِنَّ فِيْ هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِيْنَ ﴿١٠٦﴾ وَمَاۤ اَرْسَلْنٰكَ اِلَّا
رَحْمَةً لِّلْعٰلَمِيْنَ ﴿١٠٧﴾ قُلْ اِنَّمَا يُوْحٰۤى اِلَيَّ اَنَّمَاۤ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٨﴾
فَاِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ۚ وَاِنْ اَدْرِيْۤ اَقَرِيْبٌ اَمْ بَعِيْدٌ مَّا تُوْعَدُوْنَ ﴿١٠٩﴾ اِنَّهٗ
يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُوْنَ ﴿١١٠﴾ وَاِنْ اَدْرِيْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ اِلٰى
حِيْنٍ ﴿١١١﴾ قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمٰنُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿١١٢﴾ ع

105. (ولقد . . . الصّٰلحون) Assuredly We have prescribed in the Scripture after the admonition[237] that the land![238] My righteous bondmen will inherit it.[239]

106. (ان . . . عٰبدين) Verily in this[240] is a preaching for a people who are true worshippers.[241]

107. (وما . . . للعٰلمين) And We have not sent thee[242] except as a mercy to the worlds.[243]

108. (قل . . . مسلمون) Say thou: *this* only has been Revealed to me:[244] your god is only One God;[245] do you submit then?[246]

109. (فان . . . توعدون) Then if they turn away,[247] say thou: I have proclaimed to you *all* alike;[248] and I do not know whether nigh or far is what you are promised.[249]

110. (انه . . تكتمون) He knows what is spoken aloud, and He knows that you hide.

111. (وان . . . الٰى حين) I[250] do not know:[251] haply it[252] may be a trial for you, and an enjoyment for a season.[253]

112. (قل . . . تصفون) He[254] says:[255] Lord! judge thou with truth.[256] And Our Lord is the Compassionate whose help is sought against what you utter.[257]

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237. For **زبور** **see P. VI n. 66. The word** is of general application, and means any heavenly book, not necessarily the Psalms of David. الذكر may also mean the Preserved Tablet, the Book of Eternal Divine decrees.

238. The 'land' may here mean the 'land of the heavens.' (JA; Rz; Th) It refers to the land of the heaven or the holy land of Syria. (IQ).

239. 'The righteous shall inherit the land and dwell therein for ever.' (Ps. 37: 29) But the word صالح also signifies 'Suitable, fit or neat,' so the phrase may also be rendered: such of My bondmen shall inherit the land as are fit for it. There is yet a third interpretation, more acceptable to the orthodox view than the two preceding. It is this: And assuredly We have prescribed in the scriptures after (having ordained it in) the Preserved Tablet that My bondmen righteous shall inherit the land (of Paradise).

240. *i. e.*, in the Qur'ān.

241. *i. e.*, those who would truly worship God.

242. (O Prophet!).

243. (and not to a particular country or age). The holy Prophet's life serves as a universal guide in every little detail of life.

244. (in respect of Godhead).

245. This انما as distinguished from previous انما restricts 'your God' to unity.

246. (to Him as believers).

247. (still, from the confession of God's unity).

248. (the true religion with all the energy and earnestness at my command).

249. That is for God alone to decree. A faithful delivery and exposition of God's message has nothing to do with the announcement of the date and hour of the Divine Judgement.

250. ——a mere mortal that I am——

251. (for certain).

252. *i. e.*, the respite granted to you.

253. *i. e.*, a fleeting enjoyment of the worldly riches till the time of death.

254. *i. e.*, the holy Prophet.

255. (when all the means of persuasion had failed).

256. (between me and the infidels).

257. (in the way of blasphemies and calumnies).

آياتها ٧٨ (٢٢) سورة الحج مدنية (١٠٣) ركوعاتها ١٠

بسم الله الرحمن الرحيم

يايها الناس اتقوا ربكم ان زلزلة الساعة شيء عظيم ① يوم ترونها تذهل كل مرضعة
عما ارضعت وتضع كل ذات حمل حملها وترى الناس سكرى وما هم بسكرى ولكن
عذاب الله شديد ② ومن الناس من يجادل في الله بغير علم ويتبع كل شيطن مريد ③
كتب عليه انه من تولاه فانه يضله ويهديه الى عذاب السعير ④ يايها الناس

Sūrat-ul-Ḥajj

The Pilgrimage. XXII

(Madinian, Partly Makkan, 10 Sections and 78 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايهالناس . . . عظيم) O mankind! fear your Lord,[258] the quake of the Hour is to be a thing mighty.[259]

2. (يوم . . . شديد) The Day when you behold it every suckling woman shall forsake what she suckles, and every pregnant woman shall lay down her burden;[260] and thou shall perceive[261] mankind *as* drunk;[262] whereas drunk they will be not, but the torment of Allah shall be terrible.

3. (ومن . . . مريد) And of mankind is he who disputes respecting Allah[263] without knowledge, and follows any devil froward:[264]

4. (كتب . . . السعير) against whom it is prescribed; whosoever befriends him, him he[265] shall lead astray and shall guide him on to the torment of Flame.

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258. (and therefore come to believe in the true religion). Fear of God always implies hatred of evil and wrong, and makes for truth and righteousness. *Cf.* the OT :—'Sanctify the Lord of hosts himself; and let him be your fear and let him be your dread'. (Is. 8 : 13) And the NT :—'Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.' (Lk. 12 : 5).

259. (and it shall be only one of the many terrible events heralding the Day of Judgment).

260. So great will be the terror on that Dreadful Day!

261. (O reader!).

262. So inebriated and void of intellectual powers will they appear!

263. *i. e.*, respecting His nature and attributes.

264. (in his extreme rebellion). The allusion, in particular, is to one Nudhar ibn-ul Hārith who denied the Resurrection and maintained that the angels were the daughters of God.

265. ——the embodiment of evil——

إن كنتم في ريب من البعث فإنا خلقنكم من تراب ثم من نطفة ثم من علقة ثم من
مضغة مخلقة وغير مخلقة لنبين لكم ونقر في الأرحام ما نشاء إلى أجل مسمى
ثم نخرجكم طفلا ثم لتبلغوا أشدكم ومنكم من يتوفى ومنكم من يرد إلى
أرذل العمر لكيلا يعلم من بعد علم شيئا وترى الأرض هامدة فإذا أنزلنا عليها
الماء اهتزت وربت وأنبتت من كل زوج بهيج ﴿٥﴾ ذلك بأن الله هو الحق وأنه يحيي
الموتى وأنه على كل شيء قدير ﴿٦﴾ وأن الساعة آتية لا ريب فيها وأن الله يبعث من في

5. (يايها الناس . . . بهيج) O mankind! if you be in doubt respecting the Resurrection, then *know* We have created you of the dust, then of a drop, then of a clot, then of a piece of flesh, fashioned[266] and unfashioned,[267] that We might manifest to you *Our power*. And We settle into the wombs what We will for a term determined.[268] Then We bring you forth *as* babies, then We let you reach your maturity.[269] And of you is he who dies *early*,[270] and of you is he who is brought back to the most abject age,[271] so that after knowing he knows not aught.[272] And thou[273] seest the earth withered up, and when We send down on it water, it stirs[274] and swells, and it grows all manner of luxuriant *growth*.[275]

6. (ذلك . . . قدير) That *is so*,[276] because Allah! He is the Truth,[277] and He[278] quickens the dead, and verily He[279] is Potent over everything——

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266. (in some cases).

267. (in other cases).

268. *i. e.*, until the natural time of delivery.

269. (it is *We* who cause all these steps and stages, and it is We who shall raise you).

270. (before reaching maturity).

271. *i. e.*, to a state of decrepitude and dotage.

272. This refers to the failing memory of the extreme old age.

273. (O reader!).

274. (to life).

275. زوج may well hint to the fact of all vegetable life being in pairs.

276. The argument in brief is: cannot the God Who created man and nature, out of nothing, as easily raise the dead?

277. *i. e.*, the Ultimate Reality: Perfect in Himself.

278. ——Perfect in His action—

279. —Perfect in His attributes—

الْقُبُورِ ⑦ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ⑧ ثَانِيَ
عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ⑨
ع ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ⑩ وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ
حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا
وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ⑪ يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَٰلِكَ
هُوَ الضَّلَالُ الْبَعِيدُ ⑫ يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ ⑬ إِنَّ

7. (وان . . . القبور) and because the Hour is coming——there is no doubt about it——and because Allah will raise up those who are in the graves.[280]

8. (ومن . . . منير) And of mankind is he who disputes respecting Allah[281] without knowledge or guidance or an illuminating Book——

9. (ثانی . . . الحریق) magnifying himself[282] that he may lead *others* astray from the way of Allah; for him shall be humiliation in this world,[283] and on the Day of Judgment We will make him taste the torment of Burning.

10. (ذلك . . . للعبيد) That is because of what thy hands have sent forth.[284] and verily Allah never wrongs His creatures.[285]

SECTION 2

11. (ومن . . . المبين) And of mankind is he who worships Allah upon the very edge;[286] if there happens to him any good[287] he is contented with it, but if there befalls him a trial,[288] he turns round on his face. He loses *both* this world and the Hereafter, that indeed is a manifest loss.[288-A]

12. (يدعوا . . . البعيد) He[289] calls upon that, besides Allah, what can neither hurt nor profit him.[290] That indeed is a straying far-off.

13. (يدعوا . . . العشير) He calls upon him from whom harm[291] is *much* nearer than benefit;[292] surely ill the patron! ill the comrade!

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280. The doctrine of Resurrection had come to be ignored, when not actually denied, by the Jews and the Christians of the Prophet's time, and was of course openly ridiculed by the pagans. 'The Resurrection of the body was denied by his fellow-citizens as an idle imagination;' and the prophet was denounced 'as a sorcerer or magician, who would pretend that a living body could be reproduced from dust and dead man's bones.' (Muir, *op. cit.*, p. 78) Among the Jews, 'the Sadducees denied the resurrection.' (JE. X. p. 383).

281. *i. e.*, respecting His nature and attributes. Here the allusion, in particular, is to Abū Jahl, the leader of the Makkan pagans.

282. *i. e.*, *Lit.* bending his neck *i. e.* behaving proudly. (LL)

283. Abū Jahl was slain, and his army completely crushed, in the battle of Badr.

284. (of thy black deeds). This will be said to him.

285. (so there can be no question of His inflicting a punishment unless the culprit deserved it thoroughly).

286. *i. e.*, very half-heartedly, as one standing on a verge. The allusion is to certain Arabs of the desert, who came to Madina, and professed to join Islam.

287. *i. e.*, worldly loss.

288. *i. e.*, some worldly gain.

288-A. *i. e.*, extreme and irreparable.

289. *i. e.*, this renegade, after he has relapsed into idolatry.

290. A contemptuous reference, of frequent recurrence, to idols in the Qur'ān.

291. (to the worshipper).

292. (to the worshipper). The meaning is: the harm of idol-worship is sure and patent, while any advantage accruing therefrom is only imaginary.

اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا
يُرِيْدُ ﴿١٤﴾ مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ
ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ﴿١٥﴾ وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۢ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهْدِيْ
مَنْ يُّرِيْدُ ﴿١٦﴾ اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـِٕيْنَ وَالنَّصٰرٰى وَالْمَجُوْسَ وَالَّذِيْنَ اَشْرَكُوْٓا ۖ
اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿١٧﴾ اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ
مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ

14. (ان . . . يريد) Verily Allah shall make those who believe and work righteous *deeds* enter Garden with running streams. Verily Allah performs whatsoever He intends.[293]

15. (من . . . يغيظ) Whosoever has been imagining that Allah will not make him[294] triumphant[295] in this world and the Hereafter, let him stretch a cord up to the heaven[296] and let him cut it,[297] and let him look if his guile can do away that at what he enrages.[298]

16. (وكذلك . . . يريد) And thus[299] We have sent it[300] down as evidence, and verily Allah guides whom He intends.[301]

17. (ان الذين . . . شهيد) Verily those who believe and those who are Judaised[302] and the Sabians[303] and the Nazarenes[304] and the Magians[305] and those who associate——verily Allah will decide between them[306] on the Day of Judgment; verily Allah is over everything a Witness.[307]

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293. (and He is not hampered by any limitations). God's powers are absolutely unlimited, not restricted, like the power and authority of so many higher gods of polytheism.

294. *i. e.*, the holy Prophet.

295. نصرالله, in this instance, is not 'God aided him', but 'God made him to be victorious, to conquer, or to overcome.' (LL)

296. (and ascend to the heaven thereby).

297. (when he has reached to the heaven). 'It' refers to Revelation or divine assistance. (Th) The meaning is: let him try his utmost, and see whether he can by any means cut off or intercept God's help.

298. 'Allah will undoubtedly cause the Prophet to triumph in both worlds, and therefore his opponents have no strategy save that of despair.' (Pickthall).

299. *i. e.*, as a similar outcome of Our will.

300. *i. e.*, the Holy Qur'ān.

301. (in consonance with His universal Plan).

302. See P. I. n. 274.

303. See P. I. n. 276: P. VI. n. 514.

304. See P. I. n. 275.

305. *i. e.*, the followers of Zoroaster. In Islamic law they are classed with the 'people of the Book, and on payment of *Jizya* can thoroughly enjoy security for their persons, possessions and religious practices.'

306. (in a practical, demonstrable way).

307. (so He will requite everyone according to his deeds).

وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ
مَا يَشَاءُ ۩ ﴿١٨﴾ هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ
يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَامِعُ
مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾
إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا

18. (الم . . . ما يشاء) Seest thou not that Allah! Him adore[308] whosoever is in the heavens and on the earth, and the sun and the moon and the mountains and the trees and the beasts and many of mankind?[309] And there are many of them on whom torment[310] is justified.[311] And whom Allah despises,[312] none can honour And Allah does whatsoever He wills.[313]

19. (هٰذٰن . . . الحميم) These two[314] are opponents who contended respecting their Lord; then as for those who disbelieved, raiments of fire shall be cut out[315] for them, and hot *water* shall be poured over their heads.

20. (يصهر . . . والجلود) Melted thereby shall be what is in their bellies[316] and *also* their skins.

21. (ولهم . . . حديد) And for them shall be maces of iron.[317]

22. (كلما . . . الحريق) So oft as they, because of anguish, would seek to go forth, they shall be sent back to it : taste the torment of Burning.

SECTION 3

23. (ان الله . . . حرير) Verily Allah will make those who believe and work righteous *deeds* enter Gardens with running streams, where they will be bedecked with bracelets of gold, and *with* pearls, and their garment therein will be of silk.[318]

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308. (whether consciously or unconsciously). 'The primary significance of السجود is تذلل .... The سجود of inanimate things to God, we understand, in the Kuran, as denoting obedience to that whereto they are made subservient.' (LL).

309. *i. e.,* all created beings have perforce to submit themselves to His physical laws.

310. (in consequence of their wilful rejection of God's religion).

311. (in the interests of justice).

312. (in consequence of his deliberate disobedience).

313. (in consonance with His infinite Wisdom and universal Plan).

314. *i. e.*, the true believers on the one hand, and the infidels comprising several varieties, on the other).

315. (in Hell). *Cf.* the NT :—'So shall it be at the end of the world : the angels shall come forth and sever the wicked from among the just. And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.' (Mt. 13 : 50) Also Mt. 25 : 41, Mk. 9 : 43, 46.

316. *i. e.*, their bowels.

317. (for torment). مقامع means sticks by which animals are controlled.

318. The use of silk, forbidden on the earth to men, will be perfectly lawful in the heaven.

إِلَىٰ صِرَاطِ الْحَمِيدِ ﴿٢٤﴾ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ
الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ
ع مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ
كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي
أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

24. (وهدوا . . . الحميد) Guided[319] they have been unto goodly speech[320] and guided they have been to the path of the Praiseworthy.

25. (ان الذين . . . اليم) Verily those who disbelieve and hinder *others* from the path of Allah and *from* the Sacred Mosque[321] which We have made for mankind,[322] equal in respect of which are the dweller therein and the stranger.[323] Whosoever will seek profanity therein wrongfully,[324] We shall make him taste of an afflictive torment.

SECTION 4

26. (واذ . . . السجود) *Recall* when We settled for Ibrāhīm the place of the House,[325] saying : associate not then with Me aught, and keep pure My House for those who circumambulate and those who stand up and those who bow and prostrate *themselves*.[326]

27. (واذن . . . عميق) And proclaim thou among mankind the pilgrimage;[327] they shall come to thee on foot and on any lean mount,[328] coming from every deep defile[329]——

28. (ليشهدوا . . . الفقير) that they may witness the benefits[330] to them[331] and may mention[332] the name of Allah on the days known[333] over the beast cattle[334] with which He has provided them. So eat of it, and feed the hungry poor.

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319. (while in the world, and it is this guidance which has entitled them to all these rewards).

320. *i. e.*, the profession of God's unity.

321. (at Makka).

322. *i. e.*, the Sacred Mosque is open to everyone for worship, and the Muslims have every right to visit it.

323. Note the universal character of the Central Mosque of Islam; its doors must remain open equally to all worshippers of the One, Universal God.

324. *i. e.*, out of sheer impiety. Violation of the Sacred territory, abominable always, is doubly so when it is done purposely.

325. *i. e.*, at the site of the House, the building itself being non-existent at the time.

326. The House is to be kept always perfectly clean both in a literal and a figurative sense—clear of all material and spiritual filth—for all true worshippers of the One Universal God, the House itself is not to be taken as an object of worship; it is simply a *place* of worshipping the One.

327. And it is to this proclamation made by Abraham thousands of years ago—before the era of the press, the post, the telegraph, the wireless, the radio and other such paraphernalia of modern publicity and propaganda—that the mankind has been responding during all these centuries, by performing the pilgrimage in their tens and hundreds of thousands every year!

328. (worn out and famished by a long journey). The phrase is expressive of fatiguing journey and great distance.

329. Of the vast throngs that gather together every year from the farflung lands of Islam speaks an English Muslim lady as an eye-witness:—'Some had trudged the pilgrim road through the burning deserts of Africa, or come on foot and camel across the great steppes of Asia. Many arrived by sea from the lovely islands of Java and Sumatra, from India and from China; from east, from west the mighty hosts were gathered . . . . Some of the poorer pilgrims from far countries had been on the way and the tiny children carried on their backs or astride their shoulders were born during the long track.' (Lady Cobbold, *op. cit.*,)

'A constant trek of pilgrims across Central Africa, from Senegal, Liberia, Nigeria, is ever on the move eastward and increasing in numbers as it goes along. Some are on foot, others on camelback. The majority are men, but a few are women and children. They trade, they beg, they work their way into the Highly Honoured Makkah (al-Mukarramah) and the Greatly Illuminated City (al-Madinah al-Munawwarah) . . . . The four major caravans are those from al-Yaman, al-Iraq, Syria and Egypt.' (Hitti, *op. cit.*, pp. 134-135).

330. (primarily spiritual and moral, and secondarily material). 'To visit the birthplace of Islam, to tread the sacred ground hallowed by the memories of Muhammed's long toil and sufferings in his struggle to call erring humanity back to God, is to re-live those glorious years of sacrifice and martyrdom, is to have one's soul kindled by that celestial fire which lighted up the whole earth. But this is not all . . . . If there is anything that unifies the scattered forces of Islam and imbues them with mutual sympathy it is the pilgrimage . . . . Distances are annihilated. Differences of sects are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Moslems in one great brotherhood and makes them conscious of the glorious heritage that is theirs. Then, when the religious duties are over, merchants from all lands discuss trade and commerce and transact business with each other, theologians and jurists discuss questions of religion and jurisprudence, scientists the latest advances in science, men of letters literature,

financiers problems of finance, politicians and statesmen questions of national and international politics.' (Lady Cobbold, *op. cit.*, Intro. pp. XVI-XVII).

331. 'No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east; the courtly and polished Ottoman recognizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea.' (Arnold, *Preaching of Islam*, p. 415-16) 'In Mecca yearly two or three hundred thousand Moslims from all parts of the world come together to celebrate the hajj'; and 'Chinese, Malays, Indians, Tatars, Turks, Egyptians, Berbers, and Negroes . . . . meet on this barren desert soil and carry home profound impressions of the international significance of Islam.' (Hurgronje, Mohammadenism, *op. cit.*, p. 160) 'The institution of Hadj does not represent to the Moslems merely a sacred institution but also a League of Nations, an International Academy of Art and Science, and an International Chamber of Commerce all in one. Professor Snouk Hurgronje says: The ideal of a league of human races has indeed been approached by Islam more nearly than by any other; for the League of Nations founded on the basis of Muhammad's religion takes the principle of the equality of all human races so seriously as to put other communities to shame.' (Lady Cobbold, *op cit.*, Intro. pp. XVII-XVIII) 'Of all world religions Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour and nationality—at least within the confines of its own community. The line is drawn only between believers and the rest of mankind. These hajj gatherings have undoubtedly contributed their share towards the achievement of that result. They have further provided excellent opportunities for the propagation of sectarian ideas among peoples coming from lands not bound together by the modern means of communications and where the voice of the press is not yet a living voice. Such a movement as the Sanūsi in northern Africa owes its inception and early propagation to the intercourse provided by the pilgrimage to Makkah.' (Hitti, *op. cit.*, p. 136) See also P. II. nn. 297.

332. (in gratitude).

333. *i. e.*, the 10th, 11th, 12th of Zul-Hijja when the sacrifices are to be slain.

334. *i. e.*, cows, camels, goats and sheep.

ثم ليقضوا تفثهم وليوفوا نذورهم وليطوفوا بالبيت العتيق ﴿٢٩﴾ ذلك ومن يعظم حرمت
الله فهو خير له عند ربه وأحلت لكم الأنعام إلا ما يتلى عليكم فاجتنبوا الرجس
من الأوثان واجتنبوا قول الزور ﴿٣٠﴾ حنفاء لله غير مشركين به ومن يشرك بالله
فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق ﴿٣١﴾ ذلك
ومن يعظم شعائر الله فإنها من تقوى القلوب ﴿٣٢﴾ لكم فيها منافع إلى أجل مسمى ثم محلها
إلى البيت العتيق ﴿٣٣﴾ ولكل أمة جعلنا منسكا ليذكروا اسم الله على ما رزقهم من بهيمة

29. (ثم . . . العتيق) Thereafter let them[335] cleanse their unkemptness[336] and fulfil their vows[337] and circumambulate the Ancient House.[338]

30. (ذلك . . . قول الزور) Thus *it* is. And whosoever respects the *ordinances* of Allah[339] it will be better for him with His Lord. And allowed to you are the cattle,[340] save what have been rehearsed unto you;[341] so avoid the pollution of the idols,[342] and avoid the falsehood[343]——

31. (حنفآء . . . سحيق) reclining unto Allah,[344] not associating *aught* with Him. And whosoever associates *aught* with Allah,[345] it is as though he had fallen from the sky[346] and birds[347] had snatched him away,[348] or the wind had swept him to a remote place.[349]

32. (ذلك . . . القلوب) Thus *it* is. And whosoever venerates the rites of Allah,[350] then it is from the piety of the hearts.[351]

33. (لكم . . . العتيق) In them[352] there are benefits for you for an appointed term,[353] and thereafter[354] the destination is toward the Ancient House.[355]

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335. *i. e.*, the pilgrims.

336. (by shaving, in the valley of Mina, their heads and cutting their beards and nails, which they were not allowed to do during the period of Iḥrām, and by resuming their ordinary dress).

337. (by performing the rest of the requisite rites and ceremonies).

338. 'About the middle of the fifth century of our era the city of Mecca was founded at a place *where from time immemorial there had been a temple, known as the Kaaba.*' (Thatcher and Schwill, *General History of Europe*, p. 166) For the antiquity of the Ancient House see P. I. n. 563; P. IV, nn. 18, 19. البيت العتيق is literally 'the Freed House', so named 'because it was freed from submersion in the days of the Deluge.' (LL)

339. (by observing what He has commanded and avoiding what He has forbidden).

340. *i. e.*, eating of their flesh, though hunting is forbidden during the

pilgrimage.

341. (in other passages of the Qur'ān).

342. *i. e.*, of idolatrous practices.

343. *i. e.*, the false doctrine of polytheism.

344. (and relinquishing all blasphemous doctrines). حنيف is one who devotes himself to religious exercises, or applies himself to devotion.

345. (directly or indirectly).

346. *i. e.*, he sinks from the height of faith into the abyss of infidelity.

347. (of prey).

348. *i. e.*, his thoughts are sure to be distracted with lusts.

349. *i. e.*, he shall be hurried by the devil into the most absurd errors.

350. (by slaughtering valuable offering). شعائر in the context means the animals destined to be sacrificed.

351. (and the action indicates on the part of the doer great devotion).

352. *i. e.*, in the cattle; in their flesh, milk, hair, skin, etc.

353. *i. e.*, before the time determined for slaying them for the sacrifice.

354. *i. e.*, after you have chosen them as victims.

355. 'Toward the Ancient House' signifies the precincts of the Sacred Territory. For البيت العتيق see n. 338 above.

الْأَنْعَامِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾
وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ
فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ
كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾ إِنَّ اللَّهَ يُدَافِعُ

SECTION 5

34. (ولكل . . . المخبتين) And in every community We have appointed a ritual,[356] so that they may mention the name of Allah over the beast cattle with which He has provided them,[357] and your god is One God, so unto Him submit.[358] And bear thou[359] glad tidings to the humble——

35. (الذين . . . ينفقون) those——whose hearts, when Allah is mentioned, are filled with awe, and who patiently endure what befalls them, and those who establish the prayer, and spend of what We have provided them.[360]

36. (والبدن . . . تشكرون) And camels![361] We have appointed them for you among the land-marks of Allah;[362] for you is good in them. So mention over them the name of Allah, standing in rows.[363] Then when they fall down on their sides,[364] eat of them, and feed the contented[365] and the suppliant.[366] Thus We have subjected them[367] to you that haply you may return thanks.[368]

37. (لن . . . المحسنين) It is neither their flash nor their blood[369] that reaches Allah, but *it is* piety from you that reaches Him.[370] He has subjected them to you that you may magnify Allah for He has guided you,[371] and bear thou glad tidings to the well-doers.[372]

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356. *i. e.*, a rite of sacrifice. However mistaken may be the end of sacrifice with various nations, the rite itself is almost universal. The idea of sacrifice has been 'a fundamental element of both Jewish and Gentile religions, and Christianity tended rather to absorb and modify such elements than to abolish them.' (EBr. XIX. p. 802)

357. Places and ceremonies for the offering of sacrifice have varied from time to time, and from nation to nation, but the true end, in God's dispensation, has always been to exalt His name, and not to deify any particular place or object.

358. (wholly and solely, rejecting outright all absurd notions of 'atonement' and 'propitiation.')

359. (O Prophet!).

360. (in charity). All these virtues accrue from firm faith in monotheism.

361. (to be slain for sacrifice). بدنة is a she-camel, and a male camel, and a cow, and a bull: or preferably the first of these, and the second, but made by the Sunnah to apply to cow also, that is slaughtered at Makkah. (LL)

362. *i. e.*, as symbols and tokens of His religion.

363. (for sacrifice). صافة and its plural صوآف are epithets 'applied to camels as meaning, setting their legs in an even row.' (LL).

364. (slaughtered and life has become extinct).

365. *i. e.*, those who are deserving of charity, but do not beg.

366. *i. e.*, those who beg with due humility and modesty.

367. *i. e.*, the animals.

368. (to Him, by sacrificing them to God in the proper, prescribed way). Sacrifice in Islam is nothing more, nothing less, and nothing else than a natural, visible, expression of homage and gratitude to the Creator.

369. (and sacrifice is not a sort of meal served before God). Such truths, looking self-evident to the Muslim reader, needed a clear and emphatic enunciation in view of the horrible misconceptions and superstitions prevalent among many nations, not excluding the Jews and Christians. For we read in the OT:—'It is the blood that maketh an atonement for the soul.' (Le. 17 : 11) And in the NT:—'Without shedding of blood is no remission.' (He. 9 : 22) Among the Babylonians, 'the gods feast in heaven; . . . they eat the offering; . . . . the gods scent the savour, the gods scent the sweet savour; like flies do they gather themselves together about the offerer.' (EBi. c. 4119) 'Throughout the Semitic field the fundamental idea of sacrifice' was that 'of communion between the god and his worshippers by joint participation in the living flesh and blood of a sacred victim.' (Robertson Smith, *Religion of the Semites*, p. 345).

370. It is the spirit of willing devotion and ready obedience underlying sacrifices and offerings that is accepted by God who is the God of righteousness, the very acme of morality. It is only piety of heart or righteousness of conduct, and not anything in lieu of it, that is acceptable to Him. Sacrifice, in Islam, is neither honorific nor oracular, much less a magical sacrament. It is essentially symbolic—an external symbol of an internal dedication and voluntary submission to the will of the Almighty. The Divine itself is absolutely without needs, and all acts of sacrifice and worship are for our own benefit. The grace of God reaches everyone and everywhere and needs only some piety for its reception.

371. (and has kept you to the true doctrine, and not let you go astray like the Christians with their doctrine of vicarious atonement).

372. (O Prophet!) احسان is here synonymous with اخلاص (Th).

عن الذين امنوا ان الله لا يحب كل خوان كفور ﴿٣٨﴾ اذن للذين يقتلون بانهم ظلموا
وان الله على نصرهم لقدير ﴿٣٩﴾ الذين اخرجوا من ديارهم بغير حق الا ان يقولوا
ربنا الله ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوت و
مسجد يذكر فيها اسم الله كثيرا ولينصرن الله من ينصره ان الله لقوي
عزيز ﴿٤٠﴾ الذين ان مكنهم في الارض اقاموا الصلوة واتوا الزكوة وامروا
بالمعروف ونهوا عن المنكر ولله عاقبة الامور ﴿٤١﴾ وان يكذبوك فقد كذبت

38. (ان الله . . . كفور) Verily Allah will repel *infidels*[373] from those who believe,[374] verily Allah loves not any treacherous, ingrate.[375]

SECTION 6

39. (أذن . . . لقدير) Permission to fight is given to those who are fought against,[376] because they have been oppressed,[377] and verily Allah is Potent over their succour[378]——

40. (الذين . . . عزيز) those who have been banished from their abodes without justice except because they say: our Lord is Allah.[379] And were it not for Allah's repelling[380] of some[381] by means of others,[382] cloisters and churches, synagogues[383] and mosques wherein the name of Allah is mentioned much, would have been pulled down.[384] Surely Allah shall succour him who succours Him;[385] Surely Allah is Strong,[386] Mighty.[387]

41. (الذين . . . الامور) Those who, if We establish them in the land, will establish the prayer and pay the poor-rate and command what is reputable and restrain what is disreputable;[388] and unto Allah is the end of *all* affairs.[389]

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373. (in the near future the aggressive designs of the infidels).

374. (so that the infidels will no more be able to prevent the Muslims from performing the pilgrimage).

375. (so He will not allow these ungrateful beings to overcome in the long run).

376. (and against whom a relentless crusade of oppression and persecution has long been carried on, to retaliate and to fight).

377. (for so long by the infidels, and they have borne all those injuries with patience). This is chronologically the first passage in the Holy Qur'ān allowing the Muslims to take up arms in self-defence, revealed only a little before the holy Prophet's migration to Madina. To this duty of *Jihad* or holy war, 'Islam owes its unparalleled expansion as a world power. It is one of the principal duties of the caliph to keep pushing back the geographical wall separating the *dar-al-Islam* (the

land of Islam) from the *dar-ul-Harab* (the war territory). This bipartite division of the world into an abode of peace and an abode of war finds parallel in the communistic theory of Soviet Russia.' (Hitti, *op. cit.*, p. 138).

378. (notwithstanding the apparent hopelessness of the Muslim position).

379. *i. e.*, their monotheism, their faith in the One True God, has been their sole crime, their only offence.

380. (every now and then).

381. *i. e.*, of the ungodly ones.

382. *i. e.*, by men of faith.

383. —all places of worship where God alone used to be worshipped in the remote past—

384. (by the ungodly oppressors). 'Is not this as tolerant a position,' asks a learned Christian, Dr. G. W. Leitner, writing in the eighties of the last century, 'as we only reached after centuries—if, indeed, judging from the present foolish crusade against Muhammadanism, which we are confounding with slavery, we have reached such a position?

385. (by succouring His religion).

386. (and Able to infuse strength in whomsoever He will).

387. (and Able to infuse might in whomsoever He will).

388. Such is the true and ideal character of the Muslim rulers. Instead of oppressing and exploiting their subjects or pondering to their lower impulses and baser self they are to be the very embodiment of virtue and godliness.

389. (so none need be perturbed if at some time or other the infidels get the upper hand; the ultimate end is the main thing).

قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحٰبُ مَدْيَنَ ۚ وَكُذِّبَ
مُوسٰى فَأَمْلَيْتُ لِلْكٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَيِّنْ مِّنْ قَرْيَةٍ
أَهْلَكْنٰهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا
تَعْمَى الْأَبْصٰرُ وَلٰكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَ
لَنْ يُّخْلِفَ اللّٰهُ وَعْدَهُ ۚ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَيِّنْ

42. (وان . . . ثمود) And if they belie thee,[390] surely there have belied before them the people of Nūḥ and the 'Aād and the Thamūd.[391]

43. (وقوم . . . لوط) and the people of Ibrāhīm and the people of Lūṭ.

44. (واصحب . . . نكير) and the inhabitants of Madyan;[392] and belied was Mūsā. I gave rein to the infidels,[393] then I seized them, so how has been My wrath ![394]

45. (فكاين . . . مشيد) How many a town have We destroyed, while it was a wrong-doer——and it lies outward on its roofs, and *how many* a well abandoned[395] and *how many* a castle fortified !

46. (افلم . . . الصدور) Have they not journeyed in the earth, so that there might become unto them hearts to understand with, or ears to hear with?[396] Surely it is not the sights that are blinded, but blinded are the hearts that are in the breasts.

47. (ويستعجلونك . . . تعدون) And they ask thee to hasten on the chastisement,[397] whereas Allah shall not fail His promise.[398] And a Day with the Lord[399] is a thousand years of what you compute.[400]

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390. (O Prophet !).

391. (their prophets).

392. *i. e.*, the people of Shu'aib, 'Ptolemy mentions a place . . . . which the Arabic geographers call Madyan, in the neighbourhood of Una ('Ain Una, now pronounced 'Ainuna). Madyan is the first halting place to the south of Hukl, the second to the south of Aila ('Akaba) on the pilgrim route to Mecca.' (EBi. c. 3081) See also P. VIII. n. 575; P. XX, nn. 161, 162.

393. (in each instance).

394. (upon their conduct). نكير is equivalent with انكاری عليهم in the sense of disapproval or the like, and manifestation thereof. So the phrase has been explained as signifying. 'And how my manifestation of disapproval of their conduct (انكاری عليم), by changing favours into trial, and life into destruction, and a flourishing condition into a rate of ruin.' (LL).

395. (because of the death and destruction of the neighbouring population). In a desert country and dry land, a well signifies human population nearby, and a neglected well is a sure sign of a deserted habitation. 'It was one of the special privileges accorded to the Israelites that they should come into possession of wells which they themselves had not digged, and they sometimes became objects of strife.' (DB. IV. p. 914).

396. *i. e.*, do they not learn wisdom, and are they not admonished, by observing the ruins of the ancient rebellious peoples?

397. (O Prophet! in the fullness of their unbelief). Or 'they incite thee to haste with the punishment.' (Th) استعجل literally is, 'the incited, excited, urged, instigated, induced or made him to haste, hasten, make haste, speed, or be quick. And ويستعجلونك بالعذاب — And they incite thee to haste with the punishment. (LL).

398. (at its proper and appointed time; so their incitement is absolutely futile; the punishment will come neither sooner nor later).

399. *i. e.*, the Day of Judgment with all its attendant terrors. (Th)

400. *i. e.*, is equivalent with a thousand years according to your reckoning. *Cf.* the OT:—'A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.' (Ps. 90: 4) And the NT:—'One day is with the Lord as a thousand years, and a thousand years as one day.' (2 Pe. 3: 8).

مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَاِلَيَّ الْمَصِيْرُ ﴿٤٨﴾ قُلْ يٰۤاَيُّهَا
النَّاسُ اِنَّمَاۤ اَنَا لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿٤٩﴾ فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ
كَرِيْمٌ ﴿٥٠﴾ وَالَّذِيْنَ سَعَوْا فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿٥١﴾ وَمَاۤ اَرْسَلْنَا مِنْ
قَبْلِكَ مِنْ رَّسُوْلٍ وَّلَا نَبِيٍّ اِلَّاۤ اِذَا تَمَنّٰۤى اَلْقَى الشَّيْطٰنُ فِيْۤ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِي
الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٥٢﴾ لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً
لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْقَاسِيَةِ قُلُوْبُهُمْ ۗ وَاِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍ بَعِيْدٍ ﴿٥٣﴾ وَّلِيَعْلَمَ

48. (وكاين . . . المصير) And how many a town did I give reins to,[401] while it wronged *itself?* then I seized it. And unto Me is the return.[402]

SECTION 7

49. (قل . . . مبين) Say thou :[403] O mankind! I am to you only **a manifest** warner.[404]

50. (فالذين . . . كريم) Then those who believe and work righteous *deeds* ——for them is forgiveness and an honourable provision.[405]

51. (والذين . . . الجحيم) And those who endeavour in respect of Our signs to frustrate *them*——those shall be the inmates of the Flaming Fire.

52. (وما . . . حكيم) And We have sent before thee no messenger or prophet but as he recited,[406] Satan cast forth *suggestions*[407] in respect of the recital.[408] Then Allah abolishes[409] what Satan casts forth,[410] and Allah continues His revelations; and Allah is Knowing,[411] Wise[412]——

53. (ليجعل . . . بعيد) That[413] He may make what Satan casts forth[414] a **temptation[415] for those in whose hearts is a disease and whose hearts are hardened——and the ungodly are in divergence far-off[416]——**

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401. (that the inhabitants thereof may yet repent and reform themselves). *Cf.* the NT :—'The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' (2 Pe. 3 : 9).

402. (of one and all for final judgment).

403. (O Prophet !).

404. *i. e.*, my duty ends with conveying to you, plainly and faithfully, the Message of God, and warning you of the ill consequences of rejection; it is no part of my duty to bring on the punishment for you.

405. **(in Paradise).** رزق is 'a thing whereby one profits or one from which one derives advantage'.

406. (a portion of God's message) اذا تمنى is equivalent with اذا تلا القرآن (IQ).

407. (in the minds of his unbelieving hearers).

408. The devil always suggests doubt and denial to the unbelieving audience of the prophets, and it is at his instigation that they start their persecution فى امنيته is equivalent with فى تلاوته (IQ).

409. (and makes void, by His powerful signs and arguments).

410. So God always ultimately defeats designs and frustrates the purposes of the Devil. Compare a wise observation by the psychologist-philosopher William James :—'Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character to pass themselves off as significant, still less as Divine. In the history of Christian mysticism the problem has been to discriminate between such messages and experiences as were really Divine miracles, and such others as the demon in his malice was able to counterfeit, thus making the religious person twofold more the child of lull he was before, he always finds a difficult one to solve, needing all the sagacity and experience of the directness of conscience.'

411. *i. e.*, knowing well all the designs of the Devil.

412. *i. e.*, well able to checkmate all the designs of the Devil.

413. *i. e.*, He permits all this in His universal Plan in order that—

414. (of evil suggestions in the minds of the hearers).

415. *i, e.*, a means of testing.

416. (from the truth).

الذين أوتوا العلم أنه الحق من ربك فيؤمنوا به فتخبت له قلوبهم وإن الله
لهاد الذين آمنوا إلى صراط مستقيم ﴿٥٤﴾ ولا يزال الذين كفروا في مرية منه
حتى تأتيهم الساعة بغتة أو يأتيهم عذاب يوم عقيم ﴿٥٥﴾ الملك يومئذ لله يحكم
بينهم فالذين آمنوا وعملوا الصالحات في جنات النعيم ﴿٥٦﴾ والذين كفروا وكذبوا بآياتنا
ع فأولئك لهم عذاب مهين ﴿٥٧﴾ والذين هاجروا في سبيل الله ثم قتلوا أو ماتوا
ليرزقنهم الله رزقا حسنا وإن الله لهو خير الرازقين ﴿٥٨﴾ ليدخلنهم مدخلا يرضونه

54. (وليعلم . . . مستقيم) and that those who have been given knowledge may know[417] that it[418] is the truth from thy Lord and may believe therein,[419] and so their hearts may submit to it.[420] And verily Allah is the Guide of those who believe in a straight path.

55. (ولا . . . عقيم) And those who disbelieve will not cease to be in doubt concerning it[421] until the Hour[422] comes upon them on a sudden,[423] or there comes upon them the torment of the Barren Day.[424]

56. (الملك . . . النعيم) The dominion on that Day will be Allah's;[425] He shall decide between them. Then those who believed and worked righteous *deeds* shall be in the Gardens of Delight.

57. (والذين . . . مهين) And those who disbelieved and belied Our signs—— then these! for them shall be an ignominious torment.

SECTION 8

58. (والذين . . . الرزقين) And those who emigrated in the way of Allah,[426] and then they were slain[427] or they died[428]——surely Allah will provide them with a goodly provision;[429] and surely Allah! He is the Best Provider.

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417. (the more firmly).
418. *i. e.*, what the prophet has.
419. (the more soundly).
420. (the more devotedly).
421. *i. e.*, respecting what the prophet has read.
422. (which in itself, as distinct from the attendant horrors, is the most terrifying event).
423. *Cf.* the NT :—'The day of the Lord will come as a thief in the night.' (2 Pe. 3 : 10).
424. *i. e.*, all the horrors of the Judgment Day ; 'barren' because devoid of all grace and blessings for the rebels. (Th), or, 'because it is a day having no day after it.' (LL).
425. (apparent even to the worst scoffers).
426. See verse 40 above.
427. (by the infidels).
428. (by natural death).
429. (in Paradise ; so they are not to be losers in either case).

وَإِنَّ اللّٰهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ
لَيَنْصُرَنَّهُ اللّٰهُ ۗ إِنَّ اللّٰهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾ ذٰلِكَ بِأَنَّ اللّٰهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ
فِي اللَّيْلِ وَأَنَّ اللّٰهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾ ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ
الْبَاطِلُ وَأَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾ أَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ
الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللّٰهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللّٰهَ لَهُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾ أَلَمْ تَرَ أَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ۗ

59. (ليدخلنهم . . . حليم) Of a surety He will make them enter an enterance with which they will be well-pleased, and Allah is Knowing,[430] Forbearing.[431]

60. (ذالك . . . غفور) That *is so*. And whoever[432] chastises[433] the like of what he was injured[434] and then he has *again* been oppressed, surely Allah will succour him:[435] verily Allah is Pardoning, Forgiving.[436]

61. (ذالك . . . بصير) That[437] is *to be* because Allah plunges night into day and plunges day into night,[438] and because He is Hearing, Beholding.[439]

62. (ذالك . . . الكبير) That is because Allah! He is the Truth,[440] and what they call upon besides Him——it is the false.[441] Verily Allah! He is the High, the Great.[442]

63. (الم . . . خبير) Dost thou not see[443] that Allah sends down water from the sky, and the earth becomes green.[444] Verily Allah is Subtle,[445] Aware.

64. (له . . . الحيد) His is whatever is in the heavens and on the earth; and verily Allah! He is the Self-sufficient,[446] the Praiseworthy.[447]

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430. (and therefore in His universal Plan sometimes allows the believers to be defeated and slain).

431. (and so He does not always inflict immediate punishment on the rebels).

432. (of the oppressed, persecuted Muslims).

433. (an infidels).

434. (in the first instance, and thus retaliates in an equitable way). عاقبه as denoting consequence and retaliation or retribution, signifies 'he punished him'; and the phrase means, 'whoso punisheth with the like of that which he hath been afflicted.' (LL)

435. (morally and spiritually in this world, and in a tangible, material way in the Next).

436. (so He shall pardon and forgive even when a Muslim happens sometimes to be a little over-exacting in retaliation).

437. *i. e.*, this vanquishment of the pagans at the hands of the believers.

438. (and One so powerful and mighty is well Able to make righteousness triumph despite all appearances to the contrary).

439. (so He is well Aware of the deeds of aggression on the part of the pagans).

440. (in whose way none can stand).

441. *i. e.*, the unreal; having no substance.

442. (so He alone is to be looked up to, and not the imaginary deitised).

443. (O reader!).

444. (and there is no other Cloud-compeller, no Rain-god, and no Zeus who rains, thunders and holds the rainbow).

445. لطيف is both 'gentle and benignant' and knower of subtleties and niceties', and is used here in both these senses.

446. (needing no help or support from any quarter).

447. (combining in Himself all perfections).

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَ
هُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾ لِكُلِّ أُمَّةٍ جَعَلْنَا
مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ﴿٦٧﴾
وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِي كِتَابٍ ۚ إِنَّ
ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ

SECTION 9

65. (الم . . . رحیم) Dost thou not see that Allah has subjected to you[448] whatsoever is on the earth[449] and the ships running in the sea by His command?[450] And He witholds the heaven that it fall not on the earth[451] save by His leave. Verily Allah is unto mankind, Clement,[452] Merciful.

66. (وهو . . . لكفور) He it is who gave you life[453] and will thereafter cause you to die,[454] and will thereafter give you life[455] *again*, verily man is ingrate.[456]

67. (لكل . . . مستقيم) For every community We have ordained a ritual[457] which they observe. Let them[458] not therefore contend with thee in the affair;[459] and call *them* thou to thy Lord;[460] verily thou art on true guidance.

68. (وان . . . تعملون) And if they dispute with thee, say thou:[461] Allah knows best what you do.[462]

69. (الله . . . تختلفون) Allah will judge between you[463] on the Day of Judgment concerning that wherein you have been differing.[464]

70. (الم . . . يسير) Dost thou not know[465] that Allah knows whatsoever is in the heaven and the earth?[466] Verily that[467] is in the Book,[468] and verily that[469] is for Allah easy.

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448. *i. e.*, for your service.

449. (O mankind !). So that man, as the vicegerent of God is the master of all creation, and it is extremely undignified of him that he should bow to any other creature.

450. (and there is no such thing as a Water-god or a Sea-god). For the notions of water-deities and sea-gods among islanders and coast-dwellers see PC. II. p. 275.

451. (and there is no special heaven-god functioning as the 'sky-holder' as imagined by several polytheistic peoples) سماء may also mean 'clouds' or 'rain'. (LL)

452. *i. e.*, boundless in His loving kindness to man. رأفة according to one opinion, denotes a more special and more tender affection than رحمة.' (LL)

453. ——He, the Creator.

454. ——He, the Annihilator.

455. ——He, the Restorer.

456. (so that instead of keeping to the doctrine of Unity, he so often relapses into the dogmas of trinity, duality and plurality).

457. *i. e.*, a certain way of sacrificing and slaughtering animals.

458. *i. e.*, the pagan wranglers.

459. (of sacrifices, O Prophet!).

460. *i. e.*, continue preaching them the true religion.

461. (O Prophet! as the final answer).

462. (and He is sufficient to deal with you).

463. (in a practical, demonstrable way).

464. (with the Prophet, and amongst yourselves).

465. (O reader!).

466. (and His knowledge is perfect, profound and all-pervading).

467. *i. e.*, whatever the infidels say or do.

468. *i. e.*, recorded and preserved in the Book of records.

469. *i. e.*, the judgment referred to in verse 69.

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ﴿٧٧﴾ وَجَاهِدُوا
فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ
إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ
مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

75. (الله . . . بصير) Allah chooses messengers[481] from the angels[482] and the mankind;[483] Verily Allah is Hearing, Beholding.[484]

76. (يعلم . . . الامور) He knows what is before them and what is behind them,[485] and to Allah are returned *all* affairs.

77. (یاایهاالذین . . . تفلحون) O you who believe! bow down and prostrate yourselves and worship your Lord, and do good; haply you may thrive.[486]

78. (وجاهدوا . . . النصیر) And strive hard for Allah[487] as is due unto Him hard striving. He has distinguished you,[488] and has not laid upon you any narrowness in religion:[489] the faith of your father Ibrāhīm.[490] He[491] has named you Muslim before, and in this,[492] that the messenger may be witness against you[493] and that you[494] may be witnesses against mankind.[495] So establish the prayer and pay the poor-rate, and hold fast by prayer to Allah.[496] He is your Patron——an Excellent Patron and an Excellent Helper!

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481. (as His chosen apostles).

482. (who, let it be noted for the hundredth time, are not objects of worship but more created beings).

483. *i. e.*, prophets, as intermediaries between Him and the mankind.

484. (so He is well Aware of the capacities and capabilities of His messengers).

485. *i. e.*, the future and the past of all mankind.

486. (both in this world and the Next).

487. *i. e.*, for His cause.

488. (from all other communities, O Muslims!).

489. (so that your religion is eternal and universal, and not circumscribed like other religions by racial or geographical limitations). 'Whereas all other religions failed in becoming cultures and became cults instead, Islam succeeded, because it did not content itself with defining the relations between man and the unseen but boldly stepped into the sphere of practical life and its everyday problems,—of bread and sexual relations, of politics and trade and finance—and thus

removed the barriers between Cæsar's and God's domains.' (Mohammed Asad, *op cit.*) See also P. II. n. 362.

490. See P. I. n. 559.

491. The pronoun preferably refers to God, not to Abraham.

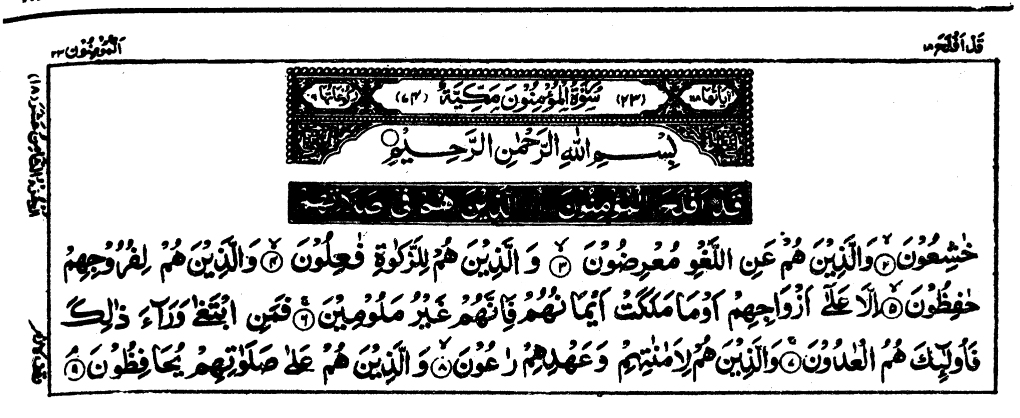
492. (Book also).

493. (on the Day of Judgment). The absolutely pure and perfect life of the holy Prophet will serve as the norm, the standard, by which the Muslims shall be judged.

494. (as the testifiers, promulgators and standard-bearers of the Divine message).

495. The Muslims are the norm, the standard by which the rest of mankind will be judged on the Day of Judgment.

496. (without any swerving or turning back).



PART XVIII

Sūrat-ul-Mominūn

The Believers. XXIII

(Makkan, 6 Sections and 118 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قد . . . المؤمنون) Blissful are the believers[1]——
2. (الذين . . . خاشعون) those who in their prayers are lowly;[2]
3. (والذين . . . معرضون) and those who turn away[3] from *everything* vain;
4. (والذين . . . فاعلون) and those who are doers for the sake of[4] purification;[5]
5. (والذين . . . حافظون) and those who are guards[6] of their private parts;
6. (الا . . . ملومين) save in regard to their wives[7] and those whom their right hands own[8]——so they are not blameworthy[9]——
7. (فمن . . . العدون) and those who seek beyond that, then it is they who are the transgressors;[10]
8. (والذين . . . راعون) and those who are keepers of their trusts and covenant;[11]
9. (والذين . . . يحافظون) and those who are observant of their prayers:[12]

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1. This emphasizes the importance of right belief which alone is the spring of right conduct. For فلاح see P. I. n. 43.

2. (and meek) *i. e.*, they pray with fervour and with a contrite heart. Says an English observer :—'There is plenty of real fervour in the prayers of the Mosque, and they are joined in by the worshippers with an earnest attention which

shames the listless sleepy bearing of most congregations in England.' (LSK: Intro. pp. LXXXIII-LXXXIV).

3. (in word and in deed). لغو is something which is unprofitable in this world and the Next, and is therefore unworthy of a Muslim.

4. Or 'with a view to'. ل is here indicative of aim and cause.

5. (of good works; of religious service). زكوة is here to be taken in its primary sense of purification, and means 'purification of their souls'.

6. *i. e.*, who keep themselves away from every kind of sex abuse.

7. *i. e.*, free women joined to them by regular marriage bond.

8. (as slave-girls) *i. e.*, women taken as captives in war and raised to the status of wives. In the Bible, slavery as an institution is not only recognised but definite laws and ordinances are provided for the purchase, sale and transfer of slaves both male and female. 'Wherever possible,' remarks an English sociologist, 'the man should, of course, have a concubine of some sort.' (Ludovici, *Woman*, p. 172).

9. Regular exercise of sexual functions on the part of men, like all other natural functions, within lawful bounds and in relation to women whose rights and dues they duly observe, is in Islam absolutely above reproach; and wanton abstinence is viewed not as a sign of spirituality but as an aberration. In fact it is the primary purpose of marriage, biologically viewed. Compare and contrast with this the attitude of Christianity which holds that sexual intercourse, even in wedlock, is something of a handicap in the scheme of salvation, and implies that even the permitted sex behaviour is not altogether approved. See Mt. 22: 30, 1 Co. 7: 32-34. 'Christianity,' writes an English student of sociology, 'being an advocate of eternal life, very logically preaches that sex is to be deplored, to be avoided, and, if possible, negatived. And the Puritan, who may be regarded as the extreme Christian, is notorious for his implacable loathing of sex.' (Ludovici, *op. cit.*, p. 5).

10. Thus every other form of gratifying sexual passions is criminal, and the law of Islam categorically interdicts all forms of extramarital sexual relations, whether of normal or abnormal variety, that have been so rampant both in ancient and modern nations, often even under the cloak of respectability and approval. *Cf.* Paul who hints at both male and female excesses :—'Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. . . . For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust toward another; . . . ' (Ro. 1: 24-27) 'In ancient Rome and Greece homosexualism was rampant. . . . Sodomy, pederasty, and tribadism were all practised extensively and openly. Similarly in ancient Egypt, Persia, India and China . . . . The rise of civilisation saw a great extension in the practice and development of sexual vice; and likewise the appearance of new forms . . . and old vices elaborated

and given new names. . . . These abnormalities have been restricted to no one country and class,' (Forbate, *Love, Marriage, Jealousy*, p. 110).

Note the effect of this teaching on the general conduct of the Muslim society as observed by a much-travelled learned Chıistian in the eightees of the nineteenth century:—'The Muhammadans have no towers, gaming-houses, or brothels, nor have they any idea of legalising prostitution; and as regards their general conversation it is infinitely more decent, as a rule, than that of most Europeans. I have seen young Muhammadan fellows at school and college, and their conduct and talk are far better than is the case among English young men; indeed the talk of the latter is often such as would incur punishment in a Muhammadan land.' (Dr. G. W. Leitner, Ex-Director of Public Instruction, Punjab).

11. *i. e.*, those who fulfil all their obligations, whether financial or otherwise.

12. (at their appointed hours). 'The religion of the Muslim is continually present with him and in the daily prayer manifests itself in a solemn and impressive ritual which cannot leave either the worshipper or the spectator unaffected.' (Arnold, *Preaching of Islam*, p. 413).

أولئك هم الوارثون ﴿١٠﴾ الذين يرثون الفردوس هم فيها خالدون ﴿١١﴾ ولقد خلقنا الإنسان من
سلالة من طين ﴿١٢﴾ ثم جعلناه نطفة في قرار مكين ﴿١٣﴾ ثم خلقنا النطفة علقة فخلقنا
العلقة مضغة فخلقنا المضغة عظاما فكسونا العظام لحما ثم أنشأناه خلقا آخر فتبارك الله أحسن
الخالقين ﴿١٤﴾ ثم إنكم بعد ذلك لميتون ﴿١٥﴾ ثم إنكم يوم القيامة تبعثون ﴿١٦﴾ ولقد خلقنا فوقكم سبع طرائق
وما كنا عن الخلق غافلين ﴿١٧﴾ وأنزلنا من السماء ماء بقدر فأسكناه في الأرض وإنا على ذهاب به
لقادرون ﴿١٨﴾ فأنشأنا لكم به جنات من نخيل وأعناب لكم فيها فواكه كثيرة ومنها تأكلون ﴿١٩﴾ و

10. (أولئك . . . الوارثون) these! they are *indeed* the inheritors;

11. (الذين . . . خالدون) who shall inherit Paradise; therein they shall abide.

12. (ولقد . . . طين) Assuredly We created man out of an extract of clay.

13. (ثم . . . مكين) Thereafter We made him a sperm in a safe receptacle.[13]

14. (ثم . . . الخالقين) Thereafter We made the sperm a clot; then We made the clot a lump of flesh; then We made the lump of flesh bones; then We clothed the bones with flesh; thereafter We brought him forth *as* another creature.[14] Blest be then Allah, the Best of Creators.[15]

15. (ثم . . . لميتون) Then thereafter you *are sure* to die.[16]

16. (ثم . . . تبعثون) Then verily on the Day of Judgment you shall be raised up.[17]

17. (ولقد . . . غافلين) And assuredly We created above you seven paths;[18] and of the creation We have not been neglectful.[19]

18. (وانزلنا . . . لقدرون) And We[20] sent down from the heaven water in measure, and We command it to settle in the earth;[21] and verily We are Able to take it away.[22]

19. (فانشانا . . . تاكلون) Then for you We[23] brought forth with it the gardens of palm and vines; for you therein are many fruits, and thereof you eat;[24]

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13. *i. e.*, sperm which rests for a time in security in the mother's womb.

14. (by breathing into him a human soul and thereby making him a being superior to all other animals). This marks the turning-point in human evolution transforming the animal creatures into a human infant. 'Man, although resembling the chimpanzee or gorilla, is nevertheless distinguished from the manlike ape and other animals by something which is "purely human." Man is a totally unique animal.' (Nemelov, *op. cit.*, pp. 24-25). See also the works of the biologists like Alfred Wallace and of the physicists like Oliver Lodge. This evolutionary creation of man speaks volumes of the marvellous workmanship of God. In the words of an English writer, 'doubtless, he could instantaneously make a mighty oak; but it is no less wonderful that He should make it gradually, causing it to grow out of the little

acorn, of which one can carry a dozen in the hand, yet every one of which contains within it a germ endowed with power to carry on a succession of mighty oaks through ages to come!

15. God's absolute wisdom is visible in His gradual, well-graded and progressive creation of man, culminating in his perfect humanity, the goal and the crown of all creation. *Cf.* Shakespeare:—'What a piece of work is a man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!' ('Hamlet', Act II. Sc. II).

16. (O mankind!).

17. (and restored to life for final Judgment).

18. (for the angels and the celestial bodies). Or 'stages.' The reference in any case is to the seven heavens.

19. (but have provided the needs and requirements of Our creatures in an excellent manner).

20. ——not any 'rain-god'——

21. (a portion of it being soaked in the soil and some of it remaining on the surface).

22. (and thus depriving you of its benefits).

23. ——not any 'corn-god'——

24. The reference is both to the fresh and dried forms of fruit. For date-palm and grape-vines. See P. III. nn. 105-A, 105-B.

شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْآكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا
فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾ ع وَلَقَدْ
أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُ الَّذِينَ
كَفَرُوا مِنْ قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا
سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ انْصُرْنِي
بِمَا كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۙ فَاسْلُكْ

20. (وشجرة . . . للاكلين) and *also* a tree that springs forth from the mount of Sinai,[25] that grows oil and *is* a sauce for the eaters.[26]

21. (وان . . . تاكلون) And verily in the cattle there is a lesson for you.[27] We give you to drink of what is in their bellies, and for you in them are many advantages,[28] and of them you eat.

22. (وعليها . . . تحملون) And you are borne on them and on the ship.[29]

SECTION 2

23. (ولقد . . . تتقون) Assuredly We sent Nūḥ to his people, and he said: O my people! worship Allah: for you there is no God but He; will you then not be *God*-fearing?[30]

24. (فقال . . . الاولين) Then the chiefs of them who disbelieved among his people said[31]: this is no other than a human being like you;[32] he seeks to make himself superior to you;[33] and if God had willed[34] He would have sent down angels; we have not heard of this among our ancient fathers.[35]

25. (ان . . . حين) He is only a man in whom is madness,[36] so wait for him a season.[37]

26. (قال . . . كذبون) *Nūḥ* said: Lord! vindicate me,[38] for they are denying me.[39]

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25. *i. e.*, the olive tree, which is a native of Palestine. 'It is as characteristic of Palestine as the date-palm is of Egypt.' (EBi. c. 3495).

26. 'The uses of its oil, for lighting, as an ingredient in food, and as a salve or ointment, are too familiar to need illustration.' (EBi. c. 3495) 'The oil of the olive was one of the most important products of the Holy Land; . . the oil is used in cookery, and is spread on bread, or burnt in lamps for lighting, or used externally for anointing.' (DB. II. p. 31) Olive berries . . . are used for food in two stages: (1) When green they are pickled in brine. . . . They are eaten with bread, and especially during the fasts, constitute a notable portion of the diet of the people. (2) When quite ripe they are sometimes packed down in salt, or immersed in brine,

and at other times prepared in their own oil. . . . The oil is used extensively as food, and large quantities of soap of most excellent quality are made by boiling it with crude soda . . . 'It is the first tree, of those now known, mentioned in the Bible. Its wealth of nourishment made it a natural candidate for the position of King of trees.' (D. B. III. p. 616) 'The unripe fruit of the olive is largely used in modern as in ancient times as dessert, to enhance the flavour of wine, and to renew the sensitiveness of the palate for other viands.' (EBr. XVI, p. 774) The olive is little known in this country, for our climate does not suit it. Its native lands are Syria and Palestine, where it has made beautiful contribution towards the needs of humanity. . . . . In Old Testament times olive oil served a great number of purposes. It was used in place of butter for cooking: it was used in lamps for lighting and heating; it was used for rubbing over the body; it was used in the Temple Ritual for anointing and other purposes; indeed it was even poured on the carcases of the beasts and animals sacrificed for burnt offerings. . . . Olive wood has a beautiful grain and takes a fine polish; when burned it gives out a great heat.' (Marston, *The Bible Comes Alive*, pp. 141, 142) For Biblical references see Dt. 8: 8, Judg. 9: 8.

27. See P. XIV. n. 125 ff.

28. (other, from their skin, hair, horns etc.).

29. (and carried away from place to place).

30. (and face the consequences of your infidelity). For Noah see P. VIII. n. 509.

31. (to the common folk).

32. (and neither a 'hero' nor an angel, nor a godling).

33. (in rank and station, by asserting himself to be God's mouthpiece).

34. (really someone to guide and instruct us).

35. The pagan's contention is: this man Noah is not only actuated by the motives of personal aggrandisement but the very doctrines he inculcates——those of the denial of associate-gods and of Divine messengership by human being——are in themselves incredible and unheard of.

36. (caused by demoniacal possession).

37. (till he recovers his reason or dies).

38. (by Thy judgment).

39. (and I am now weary of my futile preaching to them).

فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۖ
إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾ فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢٨﴾ وَقُل رَّبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ وَإِن كُنَّا
لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُم
ع مِّنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ الْمَلَأُ مِن قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ
فِي الْحَيَاةِ الدُّنْيَا مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ

27. (فاوحينا . . . مغرقون) Then We revealed unto him saying :[40] build an ark under Our eyes and under Our Revelation;[41] then when Our command comes and oven boils over,[42] make way therein[43] of every pair[44] two[45] and thy household save him thereof against whom the word[46] has already gone forth, and do not petition Me regarding those who have done wrong;[47] they are certain to be drowned.

28. (فاذا . . . الظلمين) And when thou art settled in the ark, thou and those with thee, say thou: praise to Allah who has delivered us from the wrongdoing people.

29. (وقل . . . المنزلين) And say thou:[48] Lord! cause me to land at a landing blest; and Thou art the Best of those who bring to land.

30. (ان . . . المبتلين) Verily in that[49] are signs;[50] verily We have ever been testing.[51]

31. (ثم . . . آخرين) Then after them We produced another generation.[51 A]

32. (فارسلنا . . . تتقون) Then We sent among them a messenger from among themselves, *saying!* worship Allah; for you there is no god but He; will you not fear *Him ?*

SECTION 3

33. (وقال . . . تشربون) The chiefs of them who disbelieved among the people[52] and denied the meeting of the Hereafter and whom We had luxuriated in the life of the world,[53] said: this is no other than a human being like you, he eats of what you eat and he drinks of what you drink.[54]

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40. ان is sometimes, as here, explicative, synonymous with 'saying.'

41. *i. e.*, under Our direct supervision and protection.

42. (consequent on the bursting of subterranean waters). See P. XII. n. 115.

43. *i. e.*, in the ark.

44 (of animals serviceable to them).

45. *i. e.*, one male and one female. See P. XII. n. 118.

46. (of destruction, in consequence of his rebellious stiffneckedness).

47. *i. e.*, do not plead with me that the ungodly may yet be saved.

48. (when at the subsidence of the flood thou art about to disembark).

49. *i. e.*, in the whole of this great historical event.

50. (of Our vindication of truth and justice).

51. (mankind by such means). On 'affliction.'

51-A. The allusion may well be to the peoples of 'Aād and Thamūd. 'After them' means after the people of Nūḥ.

52. (*i. e.*, the common folk).

53. This implies that affluence in this world can, and does, keep company with impiety and infidelity.

54. (and not as a super-physical being above human wants). The words embody the common besetting sin of the polytheistic humanity. How can a mere man, such people have invariably argued, assume the role of a Divine teacher?

أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخٰسِرُوْنَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَّعِظَامًا أَنَّكُمْ مُّخْرَجُوْنَ ﴿٣٥﴾
هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ﴿٣٦﴾ إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٧﴾ إِنْ هُوَ إِلَّا
رَجُلُ ِافْتَرٰى عَلَى اللّٰهِ كَذِبًا وَّمَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ﴿٣٨﴾ قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيْلٍ
لَّيُصْبِحُنَّ نٰدِمِيْنَ ﴿٤٠﴾ فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤١﴾ ثُمَّ أَنْشَأْنَا مِنْۢ
بَعْدِهِمْ قُرُوْنًا اٰخَرِيْنَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُوْنَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا كُلَّمَا
جَآءَ أُمَّةً رَّسُوْلُهَا كَذَّبُوْهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ أَحَادِيْثَ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿٤٤﴾ ثُمَّ

34. (ولئن . . . لخسرون) And were you to obey a human being like you, you are forthwith to be losers.[55]

35. (ايعدكم . . . مخرجون) Does he make promise to you[56] that when you have died and have become dust and bones, you are to be brought forth?

36. (هيهات . . . توعدون) Away! away with what you are promised :

37. (ان . . . بمبعوثين) Nought there is but our life of the world ; we die and we live, and we are not going to be raised up.[57]

38. (ان . . . بمؤمنين) He is but a man *who* has forged a lie against God, and in him we are *not going* to believe.

39. (قال . . . كذبون) *The messenger*[58] said: Lord! vindicate me,[59] for they are denying me.

40. (قال . . . نادمين) *Allah* said: after a *while*[60] they will be remorseful.[61]

41. (فاخذتهم . . . الظلمين) Then, a shout laid hold of them in truth,[62] and We made them a refuse;[63] so away with the ungodly people!

42. (ثم . . . اخرين) Then after them, We brought forth another generation.

43. (ما تسبق . . . يستاخرون) No community can anticipate their term;[64] nor can they lay behind.

44. (ثم . . . يؤمنون) Then after them We sent Our messengers successively.[65] But no sooner did there came to a community their messenger than they belied him. So We made them follow one another,[66] and We made them[67] by-words.[68] So away with a people who do not believe.

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55. *i. e.*, you will be following a very foolish course indeed if you were to obey a mere mortal.

56. ——a doctrine so strange——

57. Epicureans of their day, as they were, they denied life after death, and revelled in the cry: 'let us eat and drink and merry, for to-morrow we die.'

58. *i. e.*, the apostle referred to in verse 32.

59. (by Thy judgment).

60. (when they are visited by the chastisement). عن is sometimes, as here, synonymous with بعد

61. (for their obstinacy).

62. *i. e.*, as promised.

63. (after their destruction). غثاء is rubbish carried away by a torrent.

64. (which is fixed and determined in the knowledge of God).

65. (to different peoples, at intervals).

66. (to perdition).

67. ——mighty and powerful as they were——

68. *i. e.*, only to point a moral to the succeeding generations.

اَرْسَلْنَا مُوْسٰى وَاَخَاهُ هٰرُوْنَ ۙ بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿٤٥﴾ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا
عَالِيْنَ ﴿٤٦﴾ فَقَالُوْٓا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عٰبِدُوْنَ ﴿٤٧﴾ فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ﴿٤٨﴾
وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٤٩﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَاُمَّهٗٓ اٰيَةً وَّاٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ
ذَاتِ قَرَارٍ وَّمَعِيْنٍ ﴿٥٠﴾ يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا ۭ اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٥١﴾ ع
وَاِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ ﴿٥٢﴾ فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۭ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ
فَرِحُوْنَ ﴿٥٣﴾ فَذَرْهُمْ فِيْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ﴿٥٤﴾ اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِيْنَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي

45. (ثم . . . مبين) Thereafter We sent Mūsā and his brother Hārūn with Our signs and a manifest authority;

46. (الى . . . عالين) to Fir'awn and his chiefs, but they waxed proud and they were a people self-exalting.

47. (فقالوا . . . عبدون) So they said:[69] shall we believe in two human beings like us, while their community is a subject to us?[70]

48. (فكذبوهما . . . المهلكين) Then they belied the twain ; and so they became of the destroyed.

49. (ولقد . . . يهتدون) And of a surety We gave Mūsā the Book[71] that perchance they[72] may be guided.

50. (وجعلنا . . . معين) And We made the son of Maryam and his mother a sign,[73] and We sheltered them on a height:[74] a quiet abode and running water.[75]

SECTION 4

51. (يايها الرسل . . . عليم) O you messengers![76] eat of the good things[77] and work righteous *deeds*;[78] I am the Knower of what you do.

52. (وان . . . فاتقون) And verily this religion of yours is one religion,[79] and I am your Lord; so fear Me.

53. (فتقطعوا . . . فرحون) Then they[80] cut their affair[81] among them in regard to the Scripture,[82] each sect rejoicing[83] in what is with it.

54. (فذرهم . . . حين) So leave thou[84] them[85] in their bewilderment[86] for a season.[87]

55. (ايحسبون . . . بنين) Do they imagine[88] that in the wealth and children with which We enlarge them.

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69. (in pride and arrogance).

70. *i. e.*, how can we acknowledge their spiritual greatness when they belong to a subject nation of which we are the rulers?

71. (after the destruction of the Egyptians).

72. *i. e.*, the children of Israel.

73. (of Our Omnipotence).

74. (in Egypt, to avoid their being detected by Herod, the oppressive and despotic tetrarch of Palestine). *Cf.* the NT :—'The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod.' (Mt. 2: 13-14) Also GB. p. 13. 'Egypt was the only place of refuge easily reached from Bethlehem. It was outside the dominions of Herod, under Roman government, and contained a population of at least a million Jews, who were more wealthy and enlightened than those of Palestine. . . . . Herod died probably 4 B.C., possibly 3 B.C., so that the sojourn in Egypt was about perhaps only a few months.' (Dummelow, *op. cit.*, p. 628) The journey was undertaken, according to the ancient Ethiopian sources, in the month of May. See (Budge, *Legends of Our Lady Mary*, p. 68.)

75. *i. e.*, the elevated land well-fertilised with the Nile. 'The Delta or Lower Egypt possesses an extremely fertile soil.' (JE. V. p. 55) The fruitful nature of the Egyptian soil is almost proverbial. Breasted after speaking of the genial, famous, and 'ever replenished' Egyptian soil and its 'marvellous productivity' and 'opulent fertility,' proceeds:—'In climate Egypt is a veritable paradise.' (*op. cit.*, p. 9).

76. Thus were addressed the apostles of old in general.

77. (you and your peoples). God's apostleship is not at all identical with asceticism. The passage may well imply the condemnation of the abstemious practices of the Christian monks.

78. (which is the only approved way of showing gratitude for God's gifts).

79. (proposed by all the prophets and apostles without any fundamental difference), *i. e.*, the universal religion. أمة here is in the sense of religion.

80. *i. e.*, the erring people.

81. (of religion).

82. Or 'into sects'. زبرا is synonymous both with كتبا and قطعا

83. (in utter disregard of all evidences of the Truth).

84. (O Prophet!).

85. *i. e.*, the Makkan pagans who are still persisting in their infidelity and unreason.

86. Or 'overwhelming ignorance!' غمرة literally means 'water that rises above the stature of a man.' Here it may mean 'the submerging gulf, or flow, of their ignorance' or 'error and obstinacy and perplexity.' (LL)

87. *i. e.*, till the hour of their death.

88. (in their foolishness).

الْخَيْرٰتِ ۚ بَلْ لَّا يَشْعُرُوْنَ ﴿۵۶﴾ اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ﴿۵۷﴾ وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿۵۸﴾
وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ﴿۵۹﴾ وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ﴿۶۰﴾
اُولٰٓئِكَ يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَهُمْ لَهَا سٰبِقُوْنَ ﴿۶۱﴾ وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ
بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿۶۲﴾ بَلْ قُلُوْبُهُمْ فِىْ غَمْرَةٍ مِّنْ هٰذَا وَلَهُمْ اَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ ﴿۶۳﴾
حَتّٰٓى اِذَآ اَخَذْنَا مُتْرَفِيْهِمْ بِالْعَذَابِ اِذَا هُمْ يَجْـَٔرُوْنَ ﴿۶۴﴾ لَا تَجْـَٔرُوا الْيَوْمَ اِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ ﴿۶۵﴾ قَدْ كَانَتْ
اٰيٰتِىْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓى اَعْقَابِكُمْ تَنْكِصُوْنَ ﴿۶۶﴾ مُسْتَكْبِرِيْنَ بِهٖ سٰمِرًا تَهْجُرُوْنَ ﴿۶۷﴾ اَفَلَمْ يَدَّبَّرُوا

56. (فسارع . . . يشعرون) We are hastening them on to good things?[89] Aye! they perceive not.[90]

57. (ان الذين . . . مشفقون) Verily those who go in awe for fear of their Lord;[91]

58. (والذين . . . يومنون) and those who believe in the signs of their Lord;

59. (والذين . . . يشركون) and those who do not join *anyone* with their Lord;

60. (والذين . . . راجعون) and those who give whatsoever they give while their hearts are anxious that to their Lord they are to be returned[92]——

61. (أولئك . . . سابقون) these are hastening on to good, and they are foremost therein.

62. (ولا . . . يظلمون) We do not tax any soul except according to its capacity[93] and with Us is a Book[94] speaking with truth,[95] and wronged they will be not.[96]

63. (بل . . . عاملون) Aye! their[97] hearts are in bewilderment[98] in respect of this,[99] and they have, besides that,[100] works[101] of which they are the workers——

64. (حتى . . . يجئرون) until when We lay hold of the luxurious ones of them with the chastisement,[102] and lo! they are imploring!

65. (لا تجئروا . . . تنصرون) Implore not to-day;[103] verily you are not to be succoured against Us.

66. (قد كانت . . . تنكصون) Surely My signs have been rehearsed to you,[104] and you were wont to draw back upon your heels;

67. (مستكبرين . . . تهجرون) stiff-necked, discoursing of it by night,[105] reviling.[106]

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89. *i. e.*, are those pagans so foolish as to imagine that We are conferring on them real happiness by Our granting them wealth and children?

90. (the course of their destruction).

91. See P. XVII. n. 258.

92. Filled with self-depreciation a good and devout Muslim is never boastful or presumptuous, and is always sceptical of his good deeds——whether or not they shall be found worthy of acceptance on the Judgment-day. Hopeful always of God's mercy, he is never cocksure of his own virtues.

93. (so that all Our commandments are easy to comply with).

94. (registering and recording all human actions).

95. (so that every one is sure to receive his meed).

96. (the wicked receiving never more than their due, and the virtuous receiving never less than their due).

97. *i. e.*, the infidels.

98. Or 'overwhelming heedlessness'. See n. 86 above.

99. *i. e.*, in respect of this religion of Islam.

100. *i. e.*, over and above their rejection of faith.

101. (to their lasting discredit).

102. (in the Hereafter).

103. (which is the day of requital and adjustment, not of actions).

104. (by the Prophet, O guilty ones!).

105. *i. e.*, talking of the Qur'ān in their nightly assemblies in a disrespectful, mocking, scoffing manner. Reciting idle stories by night was a favourite pastime of the Arab pagans.

106. (the holy Prophet and the Holy Qur'ān). This gives an inkling into the mental attitude of the Arab pagans, who simply refused to give attention to the Qur'ān.

القول ام جاءهم ما لم يأت آباءهم الاولين ﴿٦٨﴾ ام لم يعرفوا رسولهم فهم له منكرون ﴿٦٩﴾ ام
يقولون به جنة بل جاءهم بالحق واكثرهم للحق كرهون ﴿٧٠﴾ ولو اتبع الحق اهواءهم لفسدت
السموت والارض ومن فيهن بل اتينهم بذكرهم فهم عن ذكرهم معرضون ﴿٧١﴾ ام تسئلهم خرجا
فخراج ربك خير وهو خير الرزقين ﴿٧٢﴾ وانك لتدعوهم الى صراط مستقيم ﴿٧٣﴾ وان الذين
لا يؤمنون بالآخرة عن الصراط لنكبون ﴿٧٤﴾ ولو رحمنهم وكشفنا ما بهم من ضر للجوا في طغيانهم
يعمهون ﴿٧٥﴾ ولقد اخذنهم بالعذاب فما استكانوا لربهم وما يتضرعون ﴿٧٦﴾ حتى اذا فتحنا عليهم بابا ذا

68. (افلم . . . الاولين) Did they never ponder over the Word?[107] Or did there come to them what had not come to their fore-fathers?[108]

69. (ام لم . . . منكرون) Or, *is it that* they did not recognize their *Divine* messenger, so they *became* his deniers?[109]

70. (ام . . . كرهون) Or, do they say: in him is madness?[110] Aye! he brought them the truth, yet most of them are averse to the truth.[111]

71. (ولو . . . معرضون) And were the truth to follow their desires[112] there would have been corrupted the heavens and the earth and whatsoever is therein.[113] Aye! We have come to them with their admonition;[114] so it is from their admonition *that* they turn away.[115]

72. (ام . . . الرزقين) Or, *is it that* thou askest of them any maintenance?[116] Better is the maintenance of thy Lord, and He is the Best of Providers.[117]

73. (وانك . . . مستقيم) Verily thou! thou callest them to a path straight.[118]

74. (و ان . . . لنا كبون) And verily those who do not believe in the Hereafter are deviating from the path.

75. (ولو . . . يعمهون) And though We may have mercy on them and may remove whatsoever is of hurt with them, surely they would persist in their exorbitance, wandering perplexed.[119]

76. (ولقد . . . يتضرعون) And assuredly We seized them with chastisement, but they did not humble themselves to their Lord, nor did they entreat[120]——

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107. *i. e.*, is it that their inattention is the real cause of their rejection of the Qur'ān?

108. *i. e.*, is it because they are totally unfamiliar with the idea of Revelation?

109. *i. e.*, is it because they are not acquainted with the sincerity and integrity of their Prophet?

110. *i. e.*, is it because they doubt the Prophet's sanity? Note a reverberation of the old pagan priggishness in the dictum of a modern Christian: 'The-

fundamental thing in him was that he was a pathological case.' (MacDonald, *Aspects of Islam*, p. 63).

111. (and that is the only real reason of their rejection of Islam).

112. (and were the universe to be governed in accordance with the whims and fancies of these petty creatures).

113. *i. e.*, confusion and corruption, ruin and destruction would have spread all round.

114. *i. e.*, We have brought them the admonitions leading to their own good and happiness.

115. (in their blindness to their own interests).

116. (as a reward for thy preaching, O Prophet !).

117. (and thou art well aware of it, so to suppose thee seeking worldly rewards from mankind is to assume an impossibility).

118. A fact apparent even to the Prophet's modern critics. 'Mohammad's bearing towards his followers, no less than towards His opponents, exhibits the assurance of being the vicegerent of God and the exponent of His will.' (Muir, *op. cit.*, p. 126).

119. So foreign were the Makkan pagans to all impulses of the true faith !

120. (Him). The allusion is to a very severe famine in Makka, which occurred in the 8th year of the Prophet's ministry.

عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا
مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ
اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُل
لِّمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ
وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ

77. (حتى . . . مبلسون) until when We shall open upon them a portal of severe torment,[121] and lo! they at that are despairing.

SECTION 5

78. (وهو . . . تشكرون) And He it is Who brought forth for you hearing and sight and hearts;[122] little thanks you return!

79. (وهو . . . تحشرون) And He it is Who spread you on the earth and to Him you will be gathered.[123]

80. (وهو . . . تعقلون) And He it is Who gives life and causes to die; and His is the alternation of night and day; will you not then reflect?[124]

81. (بل . . . الاولون) Aye! they say the like of what the ancients said.

82. (قالوا . . . لمبعوثون) They say: when we are dead and have become dust and bones, shall we be raised up indeed?

83. (لقد . . . الاولين) Certainly this we have been promised, we and our fathers, before; but naught is this but the fables of the ancients.

84. (قل . . . تعلمون) Say thou:[125] whose is the earth and whosoever is therein, if you know?[126]

85. (سيقولون . . . تذكرون) They will surely say! Allah's. Say thou: will you not then heed?[127]

86. (قل . . . العظيم) Say thou : who is Lord of the seven heavens and Lord of the Mighty Throne?[128]

87. (سيقولون . . . تتقون) They will certainly say: Allah. Say thou: will you not then be *God*-fearing?[129]

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121. *i. e.*, a calamity beyond their imagination, either in this world or the Hereafter.

122. (that you may perceive Our judgments and enjoy Our gifts and may

seriously consider them).

123. *i. e.*, to Him in due course.

124. (that all these phenomena are so many arguments leading to a conviction of His unity and omnipotence and to the truth of resurrection).

125. (O Prophet!).

126. *i. e.*, is there any earth-god beside Him?

127. (and learn to worship God alone).

128. *i. e.*, is there any heaven-god beside Him?

129. (Him alone, and renounce all polytheistic beliefs).

وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنّٰى تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنٰهُمْ بِالْحَقِّ وَإِنَّهُمْ
لَكٰذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللّٰهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلٰهٍ إِذًا لَّذَهَبَ كُلُّ إِلٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ
عَلٰى بَعْضٍ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُلْ رَّبِّ إِمَّا تُرِيَنِّي ع
مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظّٰلِمِينَ ﴿٩٤﴾ وَإِنَّا عَلٰى أَنْ نُّرِيَكَ مَا نَعِدُهُمْ لَقٰدِرُونَ ﴿٩٥﴾ اِدْفَعْ بِالَّتِي
هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِينِ ﴿٩٧﴾ وَأَعُوذُ
بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾ حَتّٰى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ

88. (قل . . . تعلمون) Say thou: in whose hand is the sovereignty of everything and who protects *all*, but against whom there is no protector, if you know?[130]

89. (سيقولون . . . تسحرون) They will certainly say: Allah's. Say thou : how then are you turned away?[131]

90. (بل . . . لكذبون) Aye! We have brought them the truth, and verily they are the liars.

91. (ما . . . يصفون) Allah has not taken to Himself any son,[132] and there is no god alongwith Him; else each god would have gone off with what he had created[133] and one of them would have exalted himself above others.[134] Hallowed be Allah above what they describe.[135]

92. (علم . . . يشركون) Knower of the unseen and the seen, Exalted is He above what they associate.

SECTION 6

93. (قل . . . يوعدون) Say thou: Lord! if Thou wilt show me[136] that with which they are threatened;

94. (رب . . . الظلمين) Lord! then place me not among the wrong-doing people.

95. (و انا . . . لقدرون) And surely We are Able to show thee[137] that with which We threaten them.

96. (ادفع . . . يصفون) Repel thou the evil[138] with what is the best;[139] We are the Best Knower of what they utter.

97. (وقل . . . الشياطين) And say thou: Lord ! I seek refuge with Thee from the whisperings of the devils;[140]

98. (واعوذ . . . يحضرون) and Lord! I seek refuge with Thee lest they may attend me.[141]

99. (حتى . . . ارجعون) *It*[142] *ceases not* until when death comes to one of them[143] *and* he says: Lord! send me back;[144]

130. *i. e.* is there any associate-god beside Him?

131. (from the path). سحر is not only 'bewitched' but also 'be turned away from his course or way'. تسحرون ای تخدعون و تصرفون عن هذا (IQ).

132. (or daughter, as the Arab pagans supposed).

133. (and would have set up a distinct creation and kingdom of his own).

134. Consult and read for the mutual strife of various gods, the mythologies of all polytheistic nations.

135. (to Him so unworthily).

136. (in my life-time).

137. (here and now).

138. (in the meantime; till Our judgment arrives).

139. *i. e.*, with forgiveness and clemency.

140. (whose incitement may lead me to something impolitic though of course not sinful).

141. *i. e.*, 'hovering around me' (LL). Notice that the Prophet, far from being influenced by the devils, shuns even their proximity.

142. *i. e.* the infidels' gainsaying of God's truth.

143. (and he is face to face with the stern, inexorable realities of the Hereafter).

144. (to life). The plural form of the verb ارجعون is a plural of respect. (Th).

كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِي الصُّورِ
فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ
النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا غَلَبَتْ
عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ اخْسَئُوا فِيهَا
وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ

100. (لعلی . . . یبعثون) that I may work righteously in what I have left. By no means. It *is but* a word he utters,[145] and in front of them is a barrier[146] until the Day when they shall be raised.

101. (فاذا . . . یتساءلون) Then when the Trumpet is blown, there will be no kinship among them that Day,[147] nor will they be able to ask of each other.

102. (فمن . . . المفلحون) Then he whose scales will be heavy[148]—these! they are the blissful ones.

103. (ومن . . . خالدون) And he whose scales will be light——these are they who have hurt themselves; in Hell *they shall* abide.

104. (تلفح . . . کالحون) Their faces the Fire shall scorch, and therein they shall be grinning.[149]

105. (الم . . . تکذبون) Have not My Revelations been rehearsed to you, and them you have been belying?

106. (قالوا . . . ضالین) They will say:[150] our Lord! our wretchedness overcame us and We have been an erring people.

107. (ربنا . . . ظلمون) O our Lord! take us forth from it;[151] then if we revert[152] we shall be wrong-doers *indeed*.[153]

108. (قال . . . تکلمون) *Allah* will say: slink away in it,[154] and speak not to Me.

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145. (unworthy of any serious notice).

146. Literally 'a thing that intervenes between any two things.' برزخ, in the Quranic sense, is 'the interval between the present life and that which is to come, from the period of death to the resurrection, upon which he who dies enters.' (LL) It involves 'a state of consciousness characterised by a change in the ego's attitude towards time and space, ... a state in which the ego catches a glimpse of fresh aspects of Reality, and prepares himself for adjustment to these aspects.' (Iqbal,

Reconstruction of Religious Thoughts in Islam, pp. 166-167).

147. *i. e.*, all human relationships would become inoperative and be dissolved.

148. (with good works) *i. e.*, whose good works, when weighed, will be found to preponderate.

149. (and writhing with pain and agony).

150. (in the way of a belated confession).

151. (and send us to the world once more).

152. (to the life of guilt and sin).

153. (and deserving of every punishment).

154. *i. e.*, into the Hell with ignominy.

الرّٰحِمِينَ ۝١٠٩ فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتّٰىٓ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ ۝١١٠ إِنِّي جَزَيْتُهُمُ
الْيَوْمَ بِمَا صَبَرُوٓا أَنَّهُمْ هُمُ الْفَآئِزُونَ ۝١١١ قٰلَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ۝١١٢ قَالُوا لَبِثْنَا يَوْمًا أَوْ
بَعْضَ يَوْمٍ فَسْئَلِ الْعَآدِّينَ ۝١١٣ قٰلَ إِنْ لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ۝١١٤ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنٰكُمْ
عَبَثًا وَّأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝١١٥ فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ لَآ إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝١١٦ وَمَنْ
يَّدْعُ مَعَ اللّٰهِ إِلٰهًا اٰخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكٰفِرُونَ ۝١١٧ وَقُلْ
رَّبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرّٰحِمِينَ ۝١١٨

109. (انه . . . الراحمين) Verily there was a band of my bondmen[155] who said: our Lord! we have believed, so forgive us and have mercy upon us, and Thou art the Best of the merciful ones.

110. (فاتخذتموهم . . تضحكون) Then you took them mockingly, so that they[156] caused you to forget remembrance of Me, and at them you were wont to laugh.

111. (انی . . . الفائزون) Verily I have recompensed them to-day, for they bore patiently;[157] verily they are the achievers.[158]

112. (قل . . . سنين) *Allah* will say: how long did you tarry on the earth in number of years?

113. (قالوا . . . العادين) They will say:[159] we tarried a day or part of a day;[160] question them who keep count.[161]

114. (قل . . . تعلمون) *Allah* will say: you tarried a little *indeed;*[162] would that you had known *that in your life-time.*

115. (افحسبتم . . . ترجعون) Do you consider that We have created you[163] in vain[164] and that to Us you are not to return?[165]

116. (فتعلى . . . الكريم) So exalted be Allah, the True King! there is no god but He! Lord of the Honoured Throne.[166]

117. (ومن . . . الكفرون) And whosoever calls along with Allah unto another god, of whom he has no proof, then his reckoning is only with his Lord; surely the infidels will not thrive.[167]

118. (وقل . . . الراحمين) And say thou: Lord! forgive and have mercy, Thou art the Best of the merciful ones.

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155. (among your contemporaries).

156. (as being the butt of your mockery and the subject of your ridicule).

157. (the cruel insults you wantonly offered them).

158. *i. e.,* recipients of eternal bliss.

159. (in utter confusion and dismay).

160. So short will the duration of this life seem to them in comparison with the interminable length of their torments.

161. *i. e.*, the angels who have recorded everything.

162. The age of the world itself can bear no comparison with the eternity of the Hereafter.

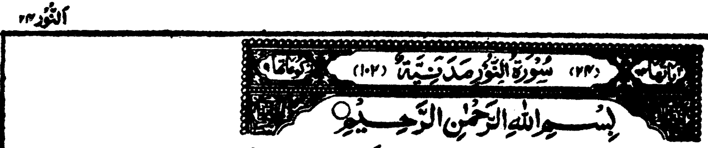
163. (O mankind !).

164. *i. e.*, for nothing ; with no serious purpose. See P. XVII. n. 28.

165. (for account). This contradicts both the Christian doctrine of annihilation and the Buddhist notion of extinction. The end of every human soul is a return to God for final reckoning, not a deliverance from all existence, or a termination of all consciousness, like the blowing out of the flame of a lamp.

166. While the connection of the God of Islam with the sky of the honoured Throne is clear, it is equally manifest that He is their Master, Creator and Lord, and that there can be no conceivable identification of His exalted personality with the material sky.

167. (in contrast with the believers who are sure to thrive). See the first verse of this Surah.



سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ① الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ
وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ
وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ② الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا
إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ③ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ

Sūrat-un-Nūr

The Light. XXIV

(Madinian, 9 Sections and 64 Verses)
In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سورة . . . تذكرون) *This is* a chapter We have sent down and whict We have ordained,[168] and therein We have sent down revelations manifest,[169] tha haply you may be admonished.[170]

2. (الزانية . . . المؤمنين) The adulteress and the adulterer :[171] scourge each o the twain *with* a hundred stripes.[172] And let not tenderness in the law of Allah[17] take hold of you in regard to the twain,[173-A] if you have come to believe in Allal and the Last Day.[174] And let a band of the believers witness this chastisement.[17]

3. (الزانى . . . المؤمنين) The adulterer weds not but an adulteress[176] or ai associatoress:[177] and the adulteress !——none weds her save an adulterer or ai associator;[178] and that is forbidden to the believers.[179]

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168. The stress in the phrase is on the word 'We,' implying the specia importance of the commandments mentioned in the chapter. The purport is : it i We who revealed and ordained these obligatory statutes, and therefore they are al to be complied with implicitly, and are not to be thought of lightly at all.

169. (conveying those commands).

170. (thereby, O Muslims !).

171. The Arabic word زنا denotes sexual intercourse between any man and woman, whether married or not, who do not stand to each other in the relation of husband and wife, and, as such, has no single-word equivalent in English language. It includes both adultery (*i. e.*, illicit sexual intercourse of two persons either of

whom is married to a third person) and fornication (*i. e.*, illicit sexual intercourse of unmarried persons). See P. XV. n. 89. Islam condemns *Zina* in all its forms outright. Islamic jurisprudence, in this respect, stands 'in splendid isolation from the laws of many other nations.' Among the Greeks, and also in early Rome, illicit sexual intercourse was no crime at all unless a married woman was involved. Even 'in Great Britain it was reckoned a spiritual offence, that is cognizable by the spiritual courts only. The common law took no further notice of it than to allow the party aggrieved an action of damages.' (EBr. I. p. 234, 11th Ed.).

172 The practice of the holy Prophet, the Sunnah, restricts this punishment to the case of unmarried offenders. The people who are married and are of free condition and are yet guilty of sexual misconduct are to be punished by stoning. Note that the law of Islam makes absolutely no distinction between a male offender and a female one. Both are equally guilty and equally punishable. The penalty for adultery in the Bible is undoubtedly death, probably by stoning. *Cf.* both the OT and NT :—

'And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.' (Le. 20 : 10) 'If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman, so shalt thou put away evil from Israel.' (Dt. 22: 22) 'If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her, then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die.' (22 : 23, 24) 'Jesus went unto the mount of Olives . . . . They say unto him, Master this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou?' (Jn. 8 : 1-5) In the OT times, 'unfaithfulness on the part of the bride during the interval between betrothal and marriage was regarded as adultery, and might be punished with death. She was to be stoned, not strangled.' (DB. I. p. 326) 'The mode of execution varied with the standing of the woman : a guilty wife was to be put to death, *i. e.*, strangled, along with her paramour, while a betrothed woman who was seducedwas to be stoned'(III. p. 273)'In the law the only recognised form of capital punishment is by stoning. . . . It fell to the witnesses to cast the first stone.' (EBi. c. 2722) 'Prostitution by a betrothed virgin, . . . and the rebellious son are, according to the Pentateuchal laws, to be punished with death by stoning.' (JE. p. 554).

173. Sentiment of tenderness for such culprits is utterly misplaced; and accumulated experience of the mankind is that temperate and calculated severity on such occasions is most effective. Tenderness for criminals and misplaced clemency has been the besetting sins of the Jews in the rabbinical times. 'Capital punishment was, however of, such rare occurrence as to be practically abrogated. In fact many a judge declared openly for its abolition, and a court which had pronounced one

sentence of death in seven years was called the court of murderers.' (Polano, *op.cit*, p. 331).

173-A. (as has happened in the case of other religious communities). The Jews seem to be the worst offenders in this respect. By constant modification and evasion of the Mosaic law, the rabbis brought the penalty of unchastity to naught, 'The laws relating to adultery came under the influence of a milder theory of the relation of crime and punishment. . . . . Upon this mild theory followed the entire abolition of the death penalty.' (JE, I. p. 217) 'Practically it worked an acquittal in every case.' (p. 218) 'Most of the old Hebrew prophets and lawmakers themselves patronised harlots, and looked upon such escapades as the mildest of paccadillos. . . . In short, promiscuous sexual relations on the part of men, so long as they were not unduly advertised, came in for little in the way of censure. (Scott. *History of Prostitution*, p. 70).

174. (for punishment in this world is likely to atone for the torment in the Hereafter, and God is most unlikely to punish man twice for the same offence).

175. The execution, in order to be deterrent for others and more humiliating for the offenders, must take place in public, not in private, and they should justify and gratify their natural desire for vengeance upon such criminals.

176. *i. e.*, a habitual adulterer is usually not inclined to wed anyone save a harlot. The phrase may also mean, 'The adulterer cohabiteth not except with the adulteress', the word نكاح meaning both wedlock and cohabitation. اصل النكاح للعقد ثم استعير للجماع (Rgh).

177. Among polytheistic communities there is a distinct class of women giving themselves up to the life of shame as a form of religious service. The verse may also allude to the base morality of wives in pagan communities in general.

178. See nn. 176 and 177 above.

179. In the pagan society of Arabia, different classes of marrried women used to lead a profligate life with the connivance, or even active approval, of their husbands, for the sake of gain. Islam condemns the life of lewdness unreservedly, and categorically forbids the believers to marry any such women unless they repent and reform and once more begin to live a life of purity.

شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝٤ اِلَّا الَّذِيْنَ
تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۚ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٥ وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ
شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ۝٦ وَالْخَامِسَةُ اَنَّ لَعْنَتَ
اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ۝٧ وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ
الْكٰذِبِيْنَ ۝٨ وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ۝٩ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ
رَحْمَتُهٗ وَاَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ۝١٠ اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ۚ بَلْ هُوَ ع

4. (والذين . . . الفسقون) And those who accuse clean women[180] and then bring not four *eye*-witnesses,[181] scourge them *with* eighty stripes[182] and accept not their testimony for ever.[183] And these! they are the transgressors——

5. (الا . . . رحيم) excepting those who shall repent[184] thereafter and make amends.[185] Verily Allah is Forgiving, Merciful.

6. (والذين . . . الصٰدقين) And *as for* those who accuse their wives and there are not witnesses for them except themselves, the testimony of one of them shall *be to* aver four times by Allah that he *is* of the truthful.[186]

7. (والخامسة . . . الكٰذبين) and for the fifth time that the curse of Allah be upon him, if he be of the liars.[187]

8. (ويدرؤا . . الكٰذبين) And it will avert the chastisement from her[188] if she swears by Allah four times that he is of the liars;

9. (والخامسة . . . الصٰدقين) and for the fifth time that Allah's wrath be upon her if he is of the truth-tellers.[189]

10. (ولولا . . . حكيم) And had it not been for the grace of Allah and His mercy upon you,[190] and that Allah is Relenting,[191] Wise,[192] *you had been lost.*

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180. (of unchastity).

181. (to substantiate the charge). Note that the number of witnesses where the honour of a believing woman is involved is double that of usual number requisite.

182. Notice the very serious view the Qur'ān takes of slandering chaste women.

183. They shall, further, be deprived permanently of their civic right of giving evidence.

184. (and ask forgiveness of God). It is only the spiritual stigma that is atoned by repentance, which leaves the sentence of 80 stripes and the incompetence for giving evidence untouched.

185. (and ask forgiveness of the person or persons slandered).

186. The husband is required in such a case to call God four times as his witness and to solemnly swear to the fact.

187. For the fifth time the husband should invoke the curse of God upon him if he is telling a lie. Such oath is technically known as لعان.

188. (and thus exonerate her in a court of law).

189. Although acquitted in law the wife, after these extremities, must separate from her husband, and the judge must dissolve the marriage.

190. (O believing men and women !).

191. (towards those who confess their guilt).

192. (who prescribes benevolent, wise precepts).

خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ⑪
لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ ⑫ لَّوْلَا جَاءُوا
عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ ⑬ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ⑭ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَ
تَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ ⑮ وَلَوْلَا إِذْ سَمِعْتُمُوهُ
قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ ⑯ يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا

SECTION 2

11. (ان . . . عظيم) Verily those who brought forward the calumny[193] were a *small* band among you.[194] Do not consider it an evil for you;[195] nay, it was good for you.[196] Unto every one of them shall be what he has earned of the sin,[197] and he among them who took the bulk of it, for him shall be mighty torment.[198]

12. (لولا . . . مبين) Why, therefore, did not the faithful men and women, when you heard *the slander,*[199] think well of their *own* people[200] and say:[201] this is an evident calumny?[202]

13. (لولا . . . الكذبون) Why did not they[203] produce four witnesses thereof? And since they could not produce *four* witnesses, those! with Allah,[204] they are the *very* liars!

14. (ولولا . . . عظيم) Had there not been Allah's grace upon you[205] and His mercy in the world[206] and the Hereafter,[207] surely there would have visited you a severe chastisement for that wherein you had rushed[208].

15. (اذ . . . عظيم) when you were spreading it[209] with your tongues and saying with your mouths that of which you had no knowledge, you consider it light but with Allah it was great.[210]

16. (ولولا . . . عظيم) And why, when you heard it, did you not say: it is not for us to speak thereof, — —hallowed be Thou![211] — —that is a slander mighty?[212]

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193. (against 'Ayesha, the prophet's wife. افك literally is 'a lie' or 'falsehood.' The verse alludes to a particular incident in Hazrat 'Ayesha's life. In the sixth year of the Hijri era, when the holy Prophet was returning from the campaign against the Banu Mustaliq she was travelling, as usual, in a litter borne on a camel. At one of the halts, not very far from Madina, she dismounted and 'withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yamen shells, and went back to fetch it, leaving the curtains of the chair closed'. The march was in the meantime ordered. Her retinue, seeing the curtain closed, concluded that she was in the chair.

They loaded the litter on the camel and started on their journey. She herself says that her weight was next to nothing. Finding herself stranded, she could do nothing but to sit on the ground and to wait until someone should come to fetch her. And there she was found by Sufwān ibn ul Mu'aṭṭal whose duty it was to follow the caravan. He let her mount his camel with all the respect and decorum due to his master's wife, turning his face away so as not even to have a look at her, and himself on foot led the animal by the halter. This very ordinary and innocent episode furnished some malicious enemies of Islam——the notorious hypocrites of Madina——with an opportunity to raise a scandalous storm.

194. Altogether they were four in number, the originator of the slander being a noted hypocrite and the three others being simple-minded Muslims.

195. (O persons of deep faith!). The address is in particular to the persons wronged most and the worst sufferers by the slander.

196. (not only with regard to your reward in the Hereafter but also in respect of the Divine vindication of your honour in the world).

197. *i. e.*, every one will be punished according to his or her share in inventing and publishing the outrageous libel.

198. The allusion is to 'Abdullah ibn Ubai, the notorious leader of the Madina hypocrites and the originator of this wicked slander.

199. (O Muslims involved in publishing the calumny!). There were three of them, two men and one woman.

200. *i. e.*, of their co-partners in faith and religion. بانفسهم is not here 'in their minds' as mistranslated by several translators.

201. (forthwith, and in plain words).

202. This is the ideal of purity in thought and word Islam expects of everyone of its followers to attain.

203. *i. e.*, the scandal-lovers.

204. *i. e.*, in the law of God.

205. See n. 190 above.

206. (inasmuch as He gave you respite to repent and make amends).

207. (inasmuch as He accepted your contrition and forgave you).

208. (so thoughtlessly).

209. *i. e.*, the wicked slander.

210. The defaming of a believer's character, always grievous, is doubly so when it was to cause mental anguish to the holy Prophet himself.

211. An exclamation indicative of surprise and disavowal, equivalent with saying: how extraordinary, how strange the report!

212. Muir renders the passage thus:—'Gracious God! It is a monstrous calumny!, and remarks:—'Little remark is needed regarding the character of 'Aisha . . . . Her life both before and after must lead us to believe her innocent of the charge.' (*op. cit.*, pp. 303, 304).

إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَن يَتَّبِعْ
خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ
أَحَدٍ أَبَدًا وَلَٰكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن
يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ

17. (يعظكم . . . مؤمنين) Allah exhorts you not to repeat the like of it, if you are believers *indeed*.[213]

18. (ويبين . . . حكيم) And Allah expounds to you *His* revelations;[214] and Allah is Knowing,[215] Wise.[216]

19. (ان . . . تعلمون) Verily those who desire that indecency should be propagated among the faithful[217] for them shall be an afflictive chastisement in the world and the Hereafter.[218] Allah knows[219] and you know not.

20. (ولولا . . . رحيم) And had there not been Allah's grace upon you and His mercy,[220] and that Allah was Tender *and* Merciful, *you could have perished*.[221]

SECTION 3

21. (يايها الذين . . . عليم) O you who believe! do not follow the footsteps of Satan. And whoever follows his footsteps,[222] then Satan only bids to indecency and abomination.[222-A] And had there not been Allah's grace upon you and His mercy, not one of you[223] could have ever been cleansed, but Allah cleanses whomsoever He will.[224] And Allah is Hearing,[225] Knowing.[226]

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213. (O believers !). True belief implies a very high standard of morality leaving no room for such slanderous gossip.

214. (comprising moral precepts).

215. (so He knows the sincerity of your contrition).

216. (so He supplies you with admonitions and exhortations necessary for your guidance).

217. The word الفاحشة in the context does not signify the act of lewdness but the dissemination of scandalous news and gossip, the wide-spread social vice——the word of scandal 'repeated and reiterated at hundreds of luncheon tables, tea tables, dinner tables, bridge tables and supper tables.'

218. Compare and contrast with this exceptionally high tone of the Islamic society the grossly lewd character of the Christian nations both modern and ancient——the necking and the petting of the moderns, and the kissing habit of

the ancients. 'The kiss, the instinctive token of amity and affection from the earliest time found a place in the life and the worship of the Christian Church.' (DCA. II. p. 902) 'The shameless use' of which 'made the churches resound, occasioning suspicious and evil reports.' *(ib)*

219. (what are the props of a decent human society).

220. The address is, in particular, to the Muslims who have now repented of their unknowing guilt.

221. (and had felt His vengeance).

222. (by yielding to his instigation and evil suggestions). The words, though of a general import, have a special reference to the free mingling of the sexes.

222-A. As is evident in the case of modern, civilised girl.

223. (single-handed, and unaided by God).

224. (in accordance with His universal Plan).

225. (so He hears the words of penitence).

226. (so He knows the sincerity of a contrite heart).

الله لكم ۚ والله غفور رحيم ﴿٢٢﴾ ان الذين يرمون المحصنت الغفلت المؤمنت لعنوا في الدنيا والاخرة
ولهم عذاب عظيم ﴿٢٣﴾ يوم تشهد عليهم السنتهم وايديهم وارجلهم بما كانوا يعملون ﴿٢٤﴾ يومئذ
يوفيهم الله دينهم الحق ويعلمون ان الله هو الحق المبين ﴿٢٥﴾ الخبيثت للخبيثين والخبيثون
للخبيثت ۚ والطيبت للطيبين والطيبون للطيبت ۚ اولئك مبرءون مما يقولون ۗ لهم مغفرة ورزق
كريم ﴿٢٦﴾ يايها الذين امنوا لا تدخلوا بيوتا غير بيوتكم حتى تستانسوا وتسلموا على اهلها ۗ ذلكم ع
خير لكم لعلكم تذكرون ﴿٢٧﴾ فان لم تجدوا فيها احدا فلا تدخلوها حتى يؤذن لكم ۚ وان قيل

22. (ولا . . . رحيم) And let not the men of affluence and plenty among you swear off from giving to the kindred and the needy and the emigrants in the way of Allah; let them pardon and overlook [227] Do you not love that Allah should forgive you?[228] And Allah is Forgiving, Merciful.[229]

23. (ان . . . عظيم) Verily those who accuse[230] chaste, unknowing,[230-A] believing women,[231] shall be cursed in the world and the Hereafter, and for them shall be a mighty chastisement;

24. (يوم . . . يعملون) on the Day when their tongues and hands and feet will bear witness against them for what they were wont to work.

25. (يومئذ . . . المبين) On that Day Allah shall pay them their recompense in full and they shall know[232] that Allah is Manifestly[233] True.[234]

26. (الخبيثت . . . كريم) Vile women *are* for[235] vile men, and vile men *are* for vile women, and clean women are for[236] clean men and clean men *are* for clean women;[237] these[238] are quit of what the people say[239]: *and* for them is forgiveness and an honoured provision.[240]

SECTION 4

27. (يايها الذين . . . تذكرون) O you who believe! do not enter houses other than your *own* until you have asked leave and invoked peace on their inmates.[241] That is better for you;[242] haply you may take heed.

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227. Misṭaḥ was an indigent relative of the Prophet's great companion Abū Bakr and was supported by him. In his simplicity of mind he also became a tool in the hypocrites' campaign of scandalising Hazrat 'Āyesha'. It was natural for her father, the great Abū Bakr, now to stop his pension but even this small punishment he is not allowed to inflict, and is exhorted to act up to the highest standard of Islamic ethics and to continue his benevolence.

228. (as a recompense for your forgiving others).

229. (so His servants too should be forgiving and merciful in their dealings with men).

230. (of unchastity).

230-A. Or 'unmindful' *i. e.*, indifferent to and uninterested in sexual affairs. It is only in recent years that this norm of respectability has undergone a complete transformation. 'No respectable girl', say only twenty years ago, 'dared to exhibit the slightest knowledge of or interest in anything pertaining to the sex act. Such knowledge or show of knowledge was reserved for the prostitute. . . . In recent years, as a result of woman's sexual and social emancipation, there has been a great change in regard to her reaction to sexual feelings. She no longer is ashamed to betray any interest in sex.' (Scott, *Encyclopedia of Sex*, p. 142) 'It is a feature of modern life that the sexes mix together freely and in conditions of seductive propinquity unknown in earlier generations.' (Forbate, *op. cit.*, p. 83) 'All this new latitude, this mixing with men, this modern dancing, individually, collectively and cumulatively arouse latent sexuality, and stimulate sexual passion and desire to a degree, which in previous generations, rarely occurred before marriage.' (p. 89) 'To-day, interest in sex and the beginnings of erotic desire and passion are in evidence by the time the girl leaves school. Most secondary girls and nearly all college students are thoroughly acquainted with *coitus sine immissis fenio,* if not with the complete sex act.' (p. 90).

231. (such as the holy Prophet's wives per-eminently are). 'Unknowing' in the phrase signifies 'conscious of no ill.'

232. *i. e.*, shall realise before their very eyes.

233. *i. e.*, the Revealer of everything hidden.

234. *i. e.*, the true Judge.

235. *i. e.*, are fit to be joined with——

236. *i. e.*, are fit to be joined with——

237. (and as the holy Prophet was given only what befitted him, it is unthinkable that any of his consorts should have been anything but clean, pure and spotless).

238. (clean men and women).

239. *i. e.*, are clean of the charges the slanderers falsely bring against them.

240. (in Paradise).

241. 'The English saying that an Englishmen's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity.' (AYA).

242. Islam thus regards sudden and abrupt entry into another's house or apartment as an act of incivility and indecorum since the person may be surprised in an indecent action or posture or may have something discovered which he would have liked to conceal.

لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ اَزْكٰى لَكُمْ ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا
بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ۚ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿٢٩﴾ قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا
مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ۚ ذٰلِكَ اَزْكٰى لَهُمْ ۚ اِنَّ اللّٰهَ خَبِيْرٌ ۢ بِمَا يَصْنَعُوْنَ ﴿٣٠﴾ وَقُلْ لِّلْمُؤْمِنٰتِ
يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۖ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ
اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا

28. (فان ・ ・ ・ عليم) That if you find no one therein,[243] do not enter until leave has been given you.[244] And if you are told:[245] go back, then go back.[246] It is cleaner for you,[247] and Allah is Knower of what you do.[248]

29. (ليس ・ ・ ・ تكتمون) No fault it is with you that you enter[249] a house uninhabited[250] in which there is *some* property for you;[251] Allah knows what you disclose and what you conceal.[252]

30. (قل ・ ・ ・ يصنعون) Say thou[253] to the faithful *that* they shall lower their sights[254] and guard their private parts;[255] that is cleaner for them.[256] Verily Allah is Aware of what they perform[257]

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243. (responding to your call).

244. (either by the occupant of the house or by its owner if it is unoccupied).

245. (by the occupant of the house).

246. (good-heartedly; without feeling insulted).

247. (than to remain waiting at the door).

248. (so beware of infringing any of His ordinances).

249. (without asking permission).

250. (by private individuals or families, such as shops, inns, etc.) بيوتا غير مسكونة means, 'buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owner.' (LL)

251. *i. e.*, material which may be of use to you.

252. (so His commands are to be obeyed in every case and circumstance).

253. (O Prophet!).

254. (and not look freely at the faces of the women who are not their sisters, daughters, mothers or wives). Here is a law of inward purity of the strictest kind and a piece of very sound advice to the tempted. This injunction puts a full and complete stop to lusting with the eyes, and the maxim, if acted upon, does and

must serve as a most powerful agency for the prevention and control of sexual crimes. Islam is not at all enamoured of free and unrestricted intermingling of the sexes and of the mixed gatherings at bridge tables and supper tables, and in schools, colleges, clubs, cinemas, and public parks. It insists upon segragation of the sexes and bans altogether lewd literature, lewd pictures and lewd cinemas., *Cf.* the Bible:—'But I say unto you. That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' (Mt. 5: 28)

255. (in their entirety). This bans altogether every form of nudity whether under cover of naturism or in the name of 'health and efficiency'.

256. If this were the universal practice, how different would have been the record of sexual morality all over the world!

257. (so He is sure to punish any and every infringement of His commandments).

مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ
النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ
اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ
فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَآتُوهُمْ
مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ

31. (وقل . . . تفلحون) And say to the believing women *that* they shall lower their sights[258] and guard their private parts[259] and shall not disclose their adornment[260] except what appears of it:[261] And they shall draw their scarves over their bosoms,[262] and shall not disclose their adornment save to their husbands[263] or their fathers or their husband's fathers or their sons or their husband's sons or their brothers or their brothers' sons or their sisters' sons[264] or their women[265] or what their right hands own[266] or male followers wanting *in sex desire*[267] or children not acquainted with the privy parts of women.[268] And they[269] shall not strike their feet so[270] that there be known what they hide of their adornment.[271] And turn penitently to Allah you all, O you faithful;[272] haply you may thrive.[273]

32. (وانكحوا . . . عليم) And wed the single among you[274] and the fit ones[275] among your male and female slaves. If they are poor, Allah will enrich them of His bounty.[276] Allah is Ample,[277], Knowing.[278]

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258. The ease with which sense-perceptions give rise to sex stimulation can hardly be over-rated. See n. 254 above.

259. See n. 255 above.

260. زينة is 'anything with which one is adorned, bedecked, beautified or graced.' Thus public exhibition is denied and interdicted of everything that the 'modern' woman holds so dear—her lip-stick, face-powder, bathing-dress and semi-nude costume.

261. (of sheer necessity).

262. (taking care to cover their heads, foreheads, necks, shoulders and breasts). This forms the justification for the much-maligned 'veil'.

263. (who alone have the privilege to see the whole body of their wives).

264. All these near male relations are only allowed to see what cannot be well concealed in a familiar everyday intercourse but no other part of the body.

265. 'Their women' is synonymous with 'believing women', infidel women being in this respect reckoned as men.

266. (of the female slaves).

267. (and intelligence). غير اولى الاربة signifies both 'wanting in intelligence' and 'wanting in sex desire'. The reference is to the male attendants who through disease or extreme old age have lost reason and manhood. يريد الاتباع الذين ليست لهم اربة فى النساء اى حاجة مثل الخصى و الخنثى، والشيخ الهرم (IQ) اولى الاربة من الرجال كناية عن الحاجة الى النكاح (Rgh)

268. *i. e.*, children having as yet no sense of sex.

269. *i. e.*, the believing women.

270. (on the earth).

271. So that the Muslim woman is not allowed tinkling of the ornament of her feet lest it may be suggestive of sex appeal. Even such remote stimulants to sex passions are interdicted in Islam! Compare and contrast with this the open lewdness and solicitations of the modern dancing-halls. For the Biblical condemnation of the tinkling feet-ornaments of 'the daughters of Zions' see Is. 3: 16-18.

272. (if you have infringed in any way these Divine ordinances). The Holy Qur'ān emphasizes here as elsewhere man's ability to repent without a mediator.

273. (both individually and collectively; in this world and the Hereafter).

274. (of free women). ايم is any one not in the bond of wedlock, whether unmarried, or divorced or widowed. (IQ) الايامى من الرجال والنساء هم الذين لا ازواج لهم The purport of the command is that marriageable women in the Muslim community are not to be allowed to remain husbandless. This encourages the practice of marriage, even though it may lead to polygamy wherever necessary. Of Muslim polygamy, a much detested word till recently, a leading English clergyman, Rev. Canon Isaac Taylor, has said at one of the Church Congresses held in England:—'Owing to polygamy, Muslim countries are free from professional outcasts, a greater reproach to Christendom than polygamy is to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims.' If ايامى is not to be taken in the sense of 'widows', it should be noted that in Islam widowhood is neither a pollution requiring special purification nor a crime necessitating some expiation. Contrast with this the Hindu attitude. 'Widowhood, according to Hindu doctrine, is the penalty incurred for sins committed in a previous incarnation, entailing hopeless drudgery for the rest of life.' (EMK. IV. p. 1927) And daily along the Ganges may be seen a number of 'widows bathing in its sacred waters in the hope of thereby washing away the sins that had presumably brought such a load of misery upon them' (*ib*).

275. (both of whom become free by marriage). الصالحين is generally understood in the sense of 'virtuous ones'; but صالح signifies also 'suitable, or fit'. 'Fit ones' as equivalent to 'fit for performing marital duties' is the meaning adopted by Th. and is one of the meanings given by Rz. Marriage, it should be once more borne in mind, in Islam is normal, not exceptional. The act of wedding is in itself

a virtue, not a grudging concession to human flesh, as in Christianity and some of the Jewish sects, like the Essenes.

276. (so poverty ought not to be taken as a permanent bar to marrriage). Note once more that in Islam the normal way to the life of perfection is marriage, not celibacy. It is not Islam but certain other religions, perhaps equally well-known, that have exalted celibacy and have held marriage as something impure as a necessary evil. 'As an institution, Jesus regards marriage as essentially physical and intended only for the present age. Those who were to share in the blessings of the eschatological kingdom would neither marry nor be given in marriage but would be possessed of the non-physical body in the resurrection.' (Hastings, *op. cit.*, II, p. 138) 'Anti-sexual elements,' says a modern social philosopher of Britain, have existed in religion 'side by side with the others from a very early time, and in the end, whereever Christianity or Buddhism prevailed these elements won a complete victory over their opposites.' (Bertrand Russell, *Marriage and Morals*, p. 34) Actually the misogamy of Saint Paul and his associates went so far that the sexual act which led to the birth of the child was itself a sin, and a filthy sin at that.' (Forbate, *op. cit.*, p. 370) 'It was this outlook on sex which led to the rule that no man or woman, married or unmarried, who had performed the sex act the previous night, should take part in a Church festival or in the Eucharist.' (Scott, *History of Prostitution*, pp. 72-73).

277. (so He can enrich anyone He likes).

278. (so He knows who is fit to to receive His bounty).

الدُّنْيَا ۚ وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ
وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِلْمُتَّقِينَ ﴿٣٤﴾ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ
نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ
زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ
يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ
فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ

33. (وليستعفف . . . رحيم) And those who do not find *means* to marry shall restrain themselves[279] until Allah enriches them of His bounty. And from among those whom your right hands own those who seek a writing[280]——write it for them if you find any good in them,[281] and give them of the wealth of Allah which He has given you.[282] And do not constrain your handmaids to harlotry[283] if they would live chastely, in order that you may seek the chance gain of this world. And whosoever will constrain them,[284] then verily Allah is, after their constraint,[285] Forgiving, Merciful.[286]

34. (ولقد . . . للتقين) And assuredly We have sent down to you[287] revelations illuminating and a similitude for those who passed away before you[288] and an exhortation to the *God*-fearing.

SECTION 5

35. (الله . . . عليم) Allah is the light of the heavens and the earth;[289] the likeness of His light[290] is as a niche wherein is a lamp;[291] the lamp is in glass; the glass is as though it is a star brilliant;[292] lit from a tree blest, an olive,[293] neither of the east nor of west;[294] its very oil will shine forth,[295] even though no fire touched it;[296] light upon light. Allah guides unto His light whom He will. Allah propounds similitudes for mankind;[297] and verily Allah is the Knower of everything.[298]

36. (في بيوت . . . الأصال) *They*[299] *worship* in houses which Allah has bidden to be exalted[300] and His name to be remembered therein; they hallow Him therein in mornings[301] and evenings[302]——

279. *i. e.*, shall practise continence and never seek to gratify their passions outside wedlock. And this is by no means impossible of attainment. 'Personal purity,' says Sir William Osler, one of the most distinguished physicians of the modern times, 'is the prophylaxis which we, as physicians, are especially bound to advocate. Continence may be a hard condition (to some harder than to others), but it can be borne, and it is our duty to urge this lesson upon young and old who seek our advice in matters sexual.' (Osler, *Principles and Practice of Medicine*, p. 278) 'In all normal

conditions abstinence from sexual intercourse is not harmful to a young man's health.' (Scott, *Sex Problems and Dangers in War Time*, p. 47).

280. *i. e.*, a written instrument allowing the slaves to redeem themselves on paying a certain amount. This document obliges the master to set his slave at liberty on receiving a certain sum of money which the latter collects either by his labour or by receiving free gifts from well-to-do Muslims.

281. *i. e.*, any chance of bettering their positions.

282. (that they may liberate themselves the sooner). Note that this is addressed not to the masters but to the Muslim community in general, thus recommanding it to them to assist the slaves by paying their ransom.

283. which practice in pagan Arabia, as in most other pagan countries, was general, Abdullah ibn Ubai having six women slaves whose bodies he hired out for prostitution.

284. (to that end; to earn their livelihood by harlotry).

285. *i. e.*, while they long to escape this immoral life and are detesting it.

286. (to such women, and will view their case leniently).

287. (O believers!).

288. The allusion may well be to Mary (of blessed memory), scandalous gossip against whom was even more serious than in the case of Hazrat 'Ayesha.

289. (illumining the hearts and homes of all believers). Or 'He illumines those in the heavens and on the earth by His light'. يهدى بنوره من فى السموات و من فى الارض (IQ) *Cf.* the NT:—'God is light, and in Him is no darkness at all.' (1 Jn. 1: 5).

290. (in the mind of the true believer). مثل نوره فى قلب المؤمن (IQ).

291. (diffusing its light all round). 'The teaching of modern physics is that the velocity of light cannot be exceeded and is the same for all observers whatever their own system of movement. Thus in the world of change light is the nearest approach to the Absolute. The metaphor of light as applied to God, therefore, must in view of modern knowledge, be taken to suggest the Absoluteness of God.' (Iqbal, *op. cit.*, p. 89).

292. 'The development of the metaphor is meant rather to exclude the suggestion of a formless cosmic element by centralising the light in a flame which is further individualised by its encasement in a glass likened unto a well-defined star.' (Iqbal, *op. cit.*).

293. *i. e.*, from the olive-oil. For زيتون see n. 26 above.

294. *i. e.*, the tree is standing in the open, neither in the east nor in the west of a building, so that it is always before the sun. Such an olive tree is well noted for the purity and high quality of its oil.

295. (of itself).

296. So full of illuminating properties is that oil!

297. Speaking of the literary charm of the Holy Qur'ān, and taking this particular verse as a specimen says an English lady now happily a Muslim:—'It is

impossible to give a translation that can convey the poetry, the subtle meaning that floods the soul when read in the original. To me simple grandeur of the diction, the variety of the imageries, the splendour of the word-painting differentiates the Koran from all other scriptures.' (Lady Cobbold, *op. cit.*, p. 240).

298. (so He knows what sort of subjects would guide and benefit mankind).

299. *i. e.*, those whom He has guided unto His light.

300. (and respected). Mosques are such houses.

301. *i. e.*, in the prayer of dawn.

302. The Arabic word اصيل indicates the time from afternoon to dark, thus covering the two afternoon and the two evening prayers.

إِقَامِ الصَّلٰوةِ وَإِيْتَاءِ الزَّكٰوةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللّٰهُ أَحْسَنَ مَا
عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللّٰهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ
كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْاٰنُ مَاءً حَتّٰى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللّٰهَ عِندَهُ فَوَفّٰهُ حِسَابَهُ
وَاللّٰهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمٰتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشٰهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ
ظُلُمٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرٰهَا وَمَن لَّمْ يَجْعَلِ اللّٰهُ لَهُ نُورًا فَمَا لَهُ
مِن نُّورٍ ﴿٤٠﴾ أَلَمْ تَرَ أَنَّ اللّٰهَ يُسَبِّحُ لَهُ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ

37. (رجال . . . والابصار) men whom neither trade nor business diverts from the remembrance of Allah[303] and the establishment of the prayer and the payment of the poor-rate, in awe of a Day whereon heart and sights will be upset;

38. (ليجزيهم . . . حساب) that Allah may recompense them the best[304] for what they worked and may increase to them of His grace. And Allah propounds for whom He will without measure.

39. (والذين . . . الحساب) And those who disbelieve—their works are like a mirage[305] in a desert which the thirsty deems *to be* water until when he comes thereto, he finds not aught,[306] and finds Allah[307] with himself,[308] and He pays him his account in full; and Allah is Swift in reckoning.

40. (او كظلمت . . . نور) Or, like darkness in a bottomless sea;[309] there covers him a wave from above it, a wave overcast with a cloud; layers upon layers of darkness.[310] When he puts out his hand he can scarcely see it. And to whom Allah does not appoint a light[311] his shall be no light.

303. (and from carrying His precepts in daily life).

304. (of rewards) *i. e.*, Paradise.

305. (having the semblance of running water).

306. (and consequently dies in agony).

307. *i. e.*, His decree.

308. Similarly an infidel believing in Resurrection presumes that his works will profit him, until when he dies and is brought before his Lord, he finds all his works null and void.

309. (and vast). Such verses 'are to my apprehension amongst the grandest and most powerful in the whole Koran'. (Muir, *op. cit.*, p. 340).

310. 'The Arabs describe thick darkness as "darknesses one above another.' (LL under the heading ركم) This verse depicts the case of such infidels as were no believers in Resurrection at all.

311. (as a sequel to his own habitual indifference to, and disregard of, the call of religion.

تسبيحه ۗ والله عليم بما يفعلون ﴿٤١﴾ ولله ملك السموت والارض ۚ والى الله المصير ﴿٤٢﴾ الم تر
ان الله يزجي سحابا ثم يؤلف بينه ثم يجعله ركاما فترى الودق يخرج من خلله ۚ وينزل من
السماء من جبال فيها من برد فيصيب به من يشاء ويصرفه عن من يشاء ۖ يكاد سنا برقه
يذهب بالابصار ﴿٤٣﴾ يقلب الله اليل والنهار ۚ ان في ذلك لعبرة لاولي الابصار ﴿٤٤﴾ والله
خلق كل دابة من ماء ۚ فمنهم من يمشي على بطنه ۚ ومنهم من يمشي على رجلين ۚ ومنهم
من يمشي على اربع ۚ يخلق الله ما يشاء ۚ ان الله على كل شيء قدير ﴿٤٥﴾ لقد انزلنا ايت مبينت ۚ والله

SECTION 6

41. (الم تر . . . يفعلون) Dost thou not see[312] that Allah——hallow Him whosoever is in the heavens and the earth and the birds with wings out-spread?[313] Surely everyone[314] knows his prayer and his hallowing;[315] and Allah is the Knower of what they[316] do.

42. (ولله . . . المصير) Allah's is the sovereignty of the heavens and the earth and to Allah is the return.[317]

43. (الم . . . بالابصار) Dost thou not see[318] that Allah[319] drives a cloud along, then compresses it, and then makes it a mass, and thou then seest fine water come forth from the interstices thereof? And He sends down from the sky mountains[320] in which is hail; then smites with it whom He will and spares whom He will. The flash of His lightning almost takes away the sights.

44. (يقلب . . . الابصار) Allah[321] turns away the night and the day over and over; verily in this is a lesson[322] for men of insight.

45. (والله . . . قدير) Every moving thing Allah has created of water;[323] of them is one that walks upon his belly,[324] and of them is one that walks upon his two feet,[325] and of them is one that walks upon his four.[326] Allah creates whatsoever He wishes; Allah is Potent over everything.

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312. (O reader !).

313. Birds have very frequently been adored, by polytheistic peoples, as vehicles of the great gods, and have themselves been the objects of special cults. The goose, the hawk, the parrot, the vulture, and the wagtail are a few conspicuous representatives of their class. For the Indian and Egyptian bird-cults see ERE. IX. p. 232, V. p. 245.

314. (of His creatures).

315. *i. e.*, knows his, her, or its own mode of prayer and hallowing.

316. *i. e.*, the infidels who still deny His Oneness.

317. (of one and all).

318. (O reader !).

319. (and not any rain-god).

320. (of clouds).

321. (any not any night-deity or day-deity).

322. (and an indication of His unity, majesty and omnipotence).

323. See P. XVII, nn. 64, 65; also AYA *in loco.*

324. (such as fish and reptiles).

325. (such as birds and human beings).

326. (such as cattle and beasts).

يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٦﴾ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ
مِّنْهُم مِّن بَعْدِ ذَٰلِكَ ۚ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا
فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ
ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ
الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾
وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

46. (لقد . . . مستقيم) Assuredly We have sent down revelations illuminating:[327] and Allah guides whom He wishes to a straight path.

47. (و يقولون . . . بالمؤمنين) And they[328] say: we have believed in Allah and the messenger, and we obeyed, then a party of them backslides thereafter,[329] and believers they are not.

48. (و اذا . . . معرضون) And when they are called to Allah and His messenger that he[330] may adjudge between them,[331] lo: a party of them[332] turns aside;[333]

49. (و ان . . . مذ عنين) and if they had a just cause,[334] they[335] would have come to him readily.

50. (افي . . . الظلمون) Is in their hearts a disease?[336] Or do they doubt?[337] Or do they fear that Allah shall misjudge them,[338] *as also* His messenger? Aye! these are the *very* wrong-doers.[339]

SECTION 7

51. (انما . . . المفلحون) The only saying of the faithful, when they were called to Allah and His messenger that he might adjudge between them, was that they said:[340] we hear and we obey. And these! they are the blissful.

52. (و من . . . الفائزون) And whosoever obeys Allah and His messenger, and is in awe of Allah and fears Him——these! they are the triumphant.

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327. (and expounding the truth).

328. *i. e.,* the hypocrites.

329. (when they are asked to abide by the Prophet's judgments and decisions).

330. *i. e.,* the apostle as the vicegerent of God.

331. (justly and impartially).

332. (conscious of their guilt).

333. (and refuse to obey his summons).

334. *Lit.* if the right had been theirs.

335. (confident of their winning the case).

336. *i. e.*, the disease of absolute denial and infidelity.

337. *i. e.*, are they sceptical of the holy Prophet's claims?

338. (and despoil them of their dues).

339. (and the real culprits). The allusion is, in particular, to one Bashīr, a hypocrite, who had a litigation with a Jew and appealed to a Jewish magnate, whereas the Jew appealed to the Prophet confident of receiving justice at his hands.

340. (in all sincerity).

لَئِنْ اَمَرْتَهُمْ لَيَخْرُجُنَّ ۚ قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ۚ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۵۳﴾ قُلْ
اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ۚ وَاِنْ تُطِيْعُوْهُ
تَهْتَدُوْا ۚ وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۵۴﴾ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ۚ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ۚ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ
هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۵۶﴾ لَا تَحْسَبَنَّ

53. (و اقسموا . . . تعملون) And they[341] swear by Allah with their solemn oaths that if thou[342] commandest them they will surely go forth.[343] Say thou: do not swear,[344] your obedience is well-known.[345] Verily Allah is Aware of what you do.[346]

54. (قل . . . المبين) Say thou: obey Allah and obey the messenger;[347] then if you turn away, upon him is only that which has been laid upon him,[348] and upon you is that which has been laid upon you.[349] If you obey him you will be guided,[350] and naught is upon the prophet except the plain preaching.

55. (و عد الله . . . الفسقون) Allah has promised those of you[351] who believe and work the righteous *deeds* that He shall make them successors on the earth[352] even as He made those who were before them successors,[353] and that He shall certainly establish for them their religion which He has approved for them, and that He shall certainly exchange unto them after fear a security,[354] *provided* they worship Me,[355] joining not aught with Me;[356] and whosoever will disbelieve thereafter, then those! they are the ungodly.[357]

56. (و اقيموا . . . ترحمون) And establish the prayer, and pay the poor-rate and obey the messenger, haply you may be shown mercy.

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341. *i. e.*, the hypocrites.
342. (O Prophet !).
343. (from their houses).
344. (to a falsehood).
345. *i. e.*, your obedience is known to me very well ! The remark is sarcastic.
346. (and He has let me know of your real feelings).
347. (as His vicegerent).
348. *i. e.*, the duty of preaching and delivering the message.
349. *i. e.*, the duty of conforming to his directions and commands.

350. (and directed to the ways of perfection).

351. (O mankind !).

352. (and rulers, in place of the ungodly).

353. *i. e.*, the believing Israelites, for instance, who had dispossessed the unbelieving Canaanites.

354. This is by way of prophecy. The Muslims, harassed and persecuted, are given the cheerful news that God shall destroy their enemies in the future, as He destroyed them in the past, and that they shall soon be able to establish their rule as the standard-bearers of God's law and religion.

355. (exclusively and whole-heartedly). The proviso is important; mere lip profession of Islam is utterly inadequate for the realisation of these promises.

356. (either overtly or covertly).

357. (and clearly no such promise is held out to them).

الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ
طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾
وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ

57. (لا . . . المصير) Do not consider them who disbelieve able to frustrate *His purpose* on the earth, and[358] their abode shall be the Fire—an ill retreat!

SECTION 8

58. (يايها الذين . . . حكيم) O ye who believe! let those whom your right hands own[358-A] and those of you who have not attained puberty ask leave of you[359] three times—before the dawn-prayer, and when you lay aside your garments at noon-day and after the night prayer: three *times* of privacy for you.[360] No fault is there upon you and upon them beyond these *times*[361] going round upon you,[362] some of you upon some *others*. In this way does Allah expound His commandments, and Allah is Knowing, Wise.

59. (و اذا . . . حكيم) And when the children among you attain puberty then let them *also* ask leave as those before them[363] asked leave. In this way Allah expounds His commandments; and Allah is Knowing, Wise.[364]

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358. (in the Hereafter).

358-A. Your legal slaves and slave girls.

359. (when entering your houses or apartments).

360. (and the usual hours of undress). Even for a domestic or a child it is not proper to come into anyone's room without notice. Such are Islamic rules of decorum.

361. *i. e.*, outside these three stated times.

362. (without obtaining permission).

363. *i. e.*, their seniors. The children when they are grown-ups must follow the same rules.

364. The verse is repeated perhaps to mark the special importance of the rule embodied in it.

جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍۭ بِزِيْنَةٍ ۭ وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝٦٠
لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَّلَا عَلٰٓى اَنْفُسِكُمْ اَنْ
تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَاۗىِٕكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ
اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗٓ
اَوْ صَدِيْقِكُمْ ۭ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ۭ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا
عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ

60. (و القواعد . . . عليم) And past child-bearing women who do not expect wedlock[365] ——upon them it is no fault that they lay aside their *outer* garments not flaunting their adornment.[366] And that they should restrain themselves[367] is better for them; and Allah is Hearing, Knowing.

61. (ليس . . . تعقلون) No restriction is there on the blind, nor is there a restriction on the lame, nor is there a restriction on the sick,[368] nor on yourselves[369] that you eat in your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your uncles or the houses of your paternal aunts or the houses of your maternal uncles or the houses of your maternal aunts or *from* that *house* of which you own the keys[370] or *from the house* of a friend. No fault is there upon you whether you eat together or eat in *separate* groups.[371] Then when you enter houses, salute each other[372] with a greeting from Allah, blessed and good. Thus Allah expounds to you *His* revelation, haply you may reflect.

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365. (and who have no chance of exciting the passions of man).

366. Women of extreme old age are permitted to relax for themselves the proper rules of dress provided there is no wanton exhibition of even their womanhood.

367. (even from this).

368. The diseased and the maimed in the early days of Islam scrupled to have their meals with others lest their company might be considered defiling; the passage removes their scruples.

369. Some of the early Muslims imagined that they ought not to eat in the house of another though he be ever so closely related to them; others declined to eat with their friends, even on invitation, fearing, that they might be burdensome to them. The passage removes all such scruples.

370. (and are presumably permitted to eat thereat).

371. This strikes at the root of the Hindu caste system which insists that each one shall eat separately or at most in the company of his fellow caste-men. A similar custom prevailed in Egypt. 'The great lords would not eat with foreigners, nor with their own countrymen who were of lower rank than themselves.' (EMK. II. 855).

372. انفسكم means, 'your own people'.

تَعْقِلُونَ ﴿٦١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ
يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا
اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾
لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ
لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَا
إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا
عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

SECTION 9

62. (انما . . . رحيم) The faithful are those who have believed in Allah and His messenger, and when they are with him on *some* affair collecting *people together*,[373] they do not depart[374] till they have begged his leave. Verily those who ask thy leave, those are they who *really* believe in Allah and His messenger.[375] So if they ask thy leave for some business of theirs, give thou leave to whom thou wilt,[376] and implore thou Allah for their forgiveness.[377] Verily Allah is Forgiving, Merciful.

63. (لا . . . اليم) Do not place the messenger's calling of you *on the same footing* as your calling of each other.[378] Of a surety Allah knows them who slip away privately.[379] Let therefore those[380] who oppose His commandment beware lest there befall them a trial[381] or there befall them an afflictive torment.[382]

64. (الا . . . عليم) Lo! verily Allah's is whatsoever is in the heavens and the earth. Surely He knows what you are about,[383] and the Day whereon they shall be made to return to Him;[384] then He will declare to them what they worked. And Allah is the Knower of everything.

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373. امرجامع is 'an affair that collects people together; or, a momentous affair, on account of which people collect themselves together, as though the affair itself collected them.' (LL)

374. (when depart they must).

375. (just as those who do not ask his permission are not believers).

376. It is at least conceivable that some business judged to be of an important nature by a believer may not be judged so by the Prophet; so that the permission rested with his discretion, and he was to decide whether an excuse was reasonable or otherwise.

377. (for their departure, although with the Prophet's permission, implied perference of their temporal outlook to the strict performance of religious duty).

378. (O Muslim!) *i. e.*, do not treat the Prophet's summons lightly as you would of another person's.

379. (from the Prophet's assembly).

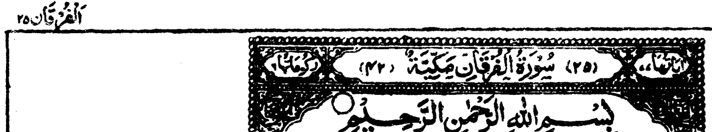
380. (of the half-hearted believers)—no true believers could of course be guilty of such a conduct.

381. (in this very world).

382. (in the Hereafter).

383. (here and now, and so He can inflict immediate punishment).

384. (so it is equally open to Him to defer the punishment till then).



تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ۝١ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ۝٢
وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا
وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا ۝٣ وَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ

Sūrat-ul-Furqān

The Criterion. XXV

(Makkan, 6 Sections and 77 Verses)

In the name of Allah, the Compassionate, the Merciful)

SECTION 1

1. (تبارك . . . نذيراً) Blessed be He who has sent down the Criterion[385] to His bondman[386] that he may be a warner to the worlds.[387]

2. (الذى . . . تقديراً) He *it is* whose is the dominion of the heavens and the earth, and who has not taken a son, and for whom there is not an associate in the dominion,[388] and who has created everything[389] and measured it according to a measurement.[390]

3. (واتخذوا . . . نشوراً) And they[391] have taken gods, besides Him, creating not aught and are *themselves* created, can neither hurt nor benefit themselves, and have no *power of* life or death or resurrection.[392]

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385. (of good and evil; of right and wrong) *i. e.*, the **Holy Qur'ān.** See P. I. n. 222.

386. *i. e.*, the holy Prophet. See P. I. n. 98.

387. (and not only to a particular nation or country). Another indication of the universality of Islam.

388. The verse specially aims at the demolition of the two principal forms of Christian polytheism. See P. XV. n. 282.

389. (single-handed, without the help of any co-partner).

390. Several pagan philosophers, such a Epicurus, denied ***in toto*** the Divine superintendence of human affairs, and this human self-sufficiency was echoed by the latter-day Jews. The Sadducees among them held that there was no such thing as 'fate', and that 'human actions are not directed according to it, but all actions are in our own power, so that we are ourselves the causes of what is good.' (DB. IV. p. 53) The Holy Qur'ān corrects all such misconceptions and makes it clear that every event, big or small, that comes to pass in the universe, is the direct outcome of the All-Wise, All-Righteous. All-Powerful God, and not subject either to chance or to necessity, and that the governing hand of God is visible through every process of nature, through the march of history, and through the fortunes of every individual life, steadily working out His preconceived Plan.

391. *i. e.*, the polytheists.

392. *i. e.*, all fanciful gods are absolutely powerless; He alone is Potent.

إِفْكٌ افْتَرٰىهُ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَآءُوْ ظُلْمًا وَّزُوْرًا ﴿٤﴾ وَقَالُوْٓا اَسَاطِيْرُ
الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا ﴿٥﴾ قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ
فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ﴿٦﴾ وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ
الطَّعَامَ وَيَمْشِيْ فِي الْاَسْوَاقِ ۭ لَوْلَآ اُنْزِلَ اِلَيْهِ مَلَكٌ فَيَكُوْنَ مَعَهٗ نَذِيْرًا ﴿٧﴾ اَوْ يُلْقٰٓى
اِلَيْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ يَّاْكُلُ مِنْهَا ۭ وَقَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ﴿٨﴾
اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿٩﴾ تَبٰرَكَ الَّذِيْٓ

4. (وقال . . . زوراً) And those who disbelieve say:[393] this is naught but a falsehood that he has fabricated and other people have associated themselves in it.[394] Surely they have brought a wrong and falsehood.[395]

5. (وقالوا . . . اصيلا) And they say: fables of the ancients[396] which he has had written down[397] and they are dictated to him morning and evening.

6. (قل . . . رحيما) Say thou:[398] He has sent it down Who knows the secret of the heavens and the earth;[399] verily He is ever Forgiving, Merciful.[400]

7. (وقالوا . . . نذيراً) And they say:[401] what is the matter with this messenger; he eats food and walks about in the market![402] Why is not an angel sent down on him that he[403] may be along with him a warner.[404]

8. (او يلقى . . . مسحوراً) Or *why is not* cast down unto him a treasure[405] or unto him a garden[406] whereof he may eat?[407] And the wrongdoers say:[408] you follow merely a man bewitched.[409]

9. (انظر . . . سبيلا) See how they propound similitudes for thee![410] So they have strayed[411] and cannot *find* a way.[412]

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393. (of the Holy Qur'ān and the holy Prophet).

394. ——a charge repeated and reiterated for a thousandth time by the Jews and the Christians of to-day.

395. ——as many of the modern 'scholars' have themselves confessed and avowed.

396. See P. VII. n. 321.

397. (for himself by others, as he is illiterate).

398. (O Prophet!).

399. —the All-Knowing; One whose knowledge is all-comprehensive.

400. (and so He does not punish the detractors immediately).

401. (in their sheer ignorance of the true office of a prophet).

402. (like ourselves, and is thus subject to the same laws of nature as we are).

403. *i. e.*, the angel.

404. *i. e.*, if not himself a demi-god or an immortal angel, this mortal calling himself a prophet should at least have been escorted by an angel.

405. (making him independent of ordinary means of livelihood.

406. (from high above).

407. (and thus may dispense with the need of seeking food like ordinary human beings).

408. (to the believers).

409. (and enchanted, and thus deprived of his reason or intellect).

410. (and to what absurd lengths are they driven in rejecting thee, O Prophet !).

411. (far from the truth, through their perversity).

412. (as a sequel to their wilful rejection of the truth).

إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ وَيَجْعَلْ لَّكَ
قُصُوْرًا ﴿١٠﴾ بَلْ كَذَّبُوْا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ﴿١١﴾ إِذَا رَأَتْهُمْ
مِّنْ مَّكَانٍ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّزَفِيْرًا ﴿١٢﴾ وَإِذَا أُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ
دَعَوْا هُنَالِكَ ثُبُوْرًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا وَّادْعُوْا ثُبُوْرًا كَثِيْرًا ﴿١٤﴾ قُلْ أَذٰلِكَ خَيْرٌ
أَمْ جَنَّةُ الْخُلْدِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ كَانَتْ لَهُمْ جَزَاءً وَّمَصِيْرًا ﴿١٥﴾ لَهُمْ فِيْهَا مَا يَشَاءُوْنَ
خٰلِدِيْنَ كَانَ عَلٰى رَبِّكَ وَعْدًا مَّسْئُوْلًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ

SECTION 2

10. (تبارك . . . قصوراً) Blessed be He Who, if He willed,[413] will assign to thee *something* better than that;[414] gardens with running water, and assigned palaces to thee.[415]

11. (بل . . . سعيراً) Aye! they belie the Hour,[416] and for him who belies the Hour We have prepared a Flame.

12. (اذا راتهم . . . زفيراً) When it sees them from afar, they will hear it raging and roaring.[417]

13. (و اذا . . . ثبوراً) And when they shall be flung into a strait place thereof, bound up,[418] they shall call therein for death.[419]

14. (لا تد عوا . . . كثيراً) Call not today for a single death, but call for death manifold.[420]

15. (قل . . . مصيراً) Say thou:[421] is that better or the Garden of Abidence promised to the *God*-fearing? It shall be theirs as a recompense and as a retreat.

16. (لهم . . . مسئولاً) Theirs therein shall be all that they wish for, as *abiders :* a promise[422] from thy Lord to be asked for.

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413. (in accordance with His universal Plan).
414. (of which the infidels speak).
415. (here and now).
416. (and this generates in them irresponsibility and want of serious thinking).
417. For زفير See P. XII. n. 309.
418. (hands and feet).
419. (so that their torment might be ended).
420. (and oft-repeated).
421. (O Prophet).
422. (sure of fufilment).

فيقول ءانتم اضللتم عبادي هؤلاء ام هم ضلوا السبيل ﴿١٧﴾ قالوا سبحنك ما كان
ينبغي لنا ان نتخذ من دونك من اولياء ولكن متعتهم واباءهم حتى نسوا
الذكر وكانوا قوما بورا ﴿١٨﴾ فقد كذبوكم بما تقولون فما تستطيعون صرفا ولا نصرا
ومن يظلم منكم نذقه عذابا كبيرا ﴿١٩﴾ وما ارسلنا قبلك من المرسلين الا
انهم لياكلون الطعام ويمشون في الاسواق وجعلنا بعضكم لبعض فتنة
اتصبرون وكان ربك بصيرا ﴿٢٠﴾

17. (ويوم . . . السبيل) And on the Day when He will gather them and what they worship besides Allah and will say:[423] are you the ones who sent My these bondmen astray or strayed they *themselves* from the way?

18. (قالوا . . . بوراً) They will say:[424] hallowed be Thou! it behoved us not that we should take besides Thee any patron, but Thou allowdest them and their fathers enjoyment[425] until they forgot the admonition and they were a people doomed.

19. (فقد . . . كبيراً) So now they[426] belie you in regard to what you said;[427] so *now* you are not able to obtain diversion[428] nor help.[429] And whosoever of you does wrong,[430] him We shall cause to taste a great torment.

20. (وما ارسلنا . . . بصيراً) And We have not sent before thee *any* of the messengers but they did eat food and did walk about in the market-places.[431] And We have made some of you a temptation to *some* others;[432] will you have patience?[433] And thy Lord is a Beholder.[434]

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423. (to the angels, prophets and saints who were so foolishly worshipped by the polytheists).

424. ——and this will add to the anguish and mental torture of the polytheists——

425. (which they entirely abused).

426. *i. e.*, your supposed gods and godlings.

427. This will be said to the polytheists.

428. *i. e.*, averting of danger.

429. (from any quarter whatsoever).

430. (in the way of ascribing partners to the One True God).

431. *i. e.*, all of them have been subject to the same physical laws and necessities. See verse 7 above.

432. (whereby everyone is tried and tested, O mankind!).

433. (O believers!)

434. (of every thing and affair, O Prophet!)

وقال الذين لا يرجون لقاءنا لولا أنزل علينا
الملئكة أو نرى ربنا لقد استكبروا في أنفسهم وعتو عتوا كبيرا ﴿٢١﴾ يوم يرون الملئكة لا بشرى
يومئذ للمجرمين ويقولون حجرا محجورا ﴿٢٢﴾ وقدمنا إلى ما عملوا من عمل فجعلنه هباء منثورا ﴿٢٣﴾ أصحب
الجنة يومئذ خير مستقرا وأحسن مقيلا ﴿٢٤﴾ ويوم تشقق السماء بالغمام ونزل الملئكة تنزيلا ﴿٢٥﴾
الملك يومئذ الحق للرحمن وكان يوما على الكفرين عسيرا ﴿٢٦﴾ ويوم يعض الظالم على يديه
يقول يليتني اتخذت مع الرسول سبيلا ﴿٢٧﴾ يويلتى ليتني لم أتخذ فلانا خليلا ﴿٢٨﴾ لقد أضلني عن

PART XIX

21. (وقال . . . كبيرا) And those who look not to *their* meeting with Us[1] say: why are not angels sent down to us,[2] or *why* we see not our Lord? Assuredly they have proved stiff-necked in their souls and have exceeded *the bounds*[3] with great excess.

22. (يوم . . . محجورا) The Day they will see the angels[4] there will be no joy for the culprits on that day, and they will say :[5] away! away![6]

23. (وقدمنا . . . منثورا) And We shall set upon what they worked[7], and shall make it as dust wind-scattered.[8]

24. (اصحب . . . مقيلا) Fellows of the Garden shall be on that Day in a goodly abode and a goodly repose.

25. (ويوم . . . تنزيلا) And on the Day when the sky shall be rent asunder[9] from the clouds[10] and the angels shall be sent down[11] with a great descending[12]—

26. (الملك . . . عسيرا) the dominion on that Day shall be the true *dominion* of the Compassionate,[13] and it shall be a day hard on the infidels.

27. (ويوم . . . سبيلا) On the Day when the wrong-doer shall gnaw his hands[14] saying : would that I had taken a way with the messenger!

28. (يويلتى . . . خليلا) Ah! woe unto me! would that I had not taken such a one for a friend!

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1. (at the Resurrection). رجاء is sometimes, as here, fear not hope.

2. (to confirm the claims of the Prophet). The angels, according to the belief of the pagans, were a sort of minor deities.

3. (of obedience).

4. (at the Resurrection).

5. (in extreme terror, as they will see the angels of torment advancing towards them).

6. 'In the time of paganism, a man meeting another whom he feard, in a sacred month, used to say حجراً محجوراً, meaning: It is rigorously forbidden to thee to commit an act of hostility against me in this month: and the latter, thereupon, would abstain from any aggression against him: and so on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them.' (LL)

7. (in their life-time, which they presumed to be good and meritorious).

8. *i. e.*, so utterly valueless.

9. *i. e.*, shall part; or shall open.

10. ب sometimes, as here, is synonymous with عن. (LL)

11. (through the coverings of the clouds on that Day). See P. I, nn. 369, 370.

12. (and God shall manifest Himself).

13. (even manifestly, as it is always really).

14. (in utter anguish and despair).

الذكر بعد إذ جاءني ۗ وكان الشيطان للإنسان خذولا ﴿٢٩﴾ وقال الرسول يا رب إن قومي اتخذوا
هذا القرآن مهجورا ﴿٣٠﴾ وكذلك جعلنا لكل نبي عدوا من المجرمين ۗ وكفى بربك هاديا ونصيرا ﴿٣١﴾
وقال الذين كفروا لولا نزل عليه القرآن جملة واحدة ۚ كذلك لنثبت به فؤادك ۖ ورتلناه
ترتيلا ﴿٣٢﴾ ولا يأتونك بمثل إلا جئناك بالحق وأحسن تفسيرا ﴿٣٣﴾ الذين يحشرون على وجوههم إلى
جهنم أولئك شر مكانا وأضل سبيلا ﴿٣٤﴾ ولقد آتينا موسى الكتاب وجعلنا معه أخاه هارون ع
وزيرا ﴿٣٥﴾ فقلنا اذهبا إلى القوم الذين كذبوا بآياتنا فدمرناهم تدميرا ﴿٣٦﴾ وقوم نوح لما كذبوا

29. (خذولا . . . لقد) Assuredly he led me away from the admonition after it had come to me ; verily Satan is to man ever a betrayer.[15]

30. (مهجورا . . . وقال) And the messenger will say: Lord! verily my people[16] took this Qur'ān[17] as a thing to be shunned.

31. (نصيرا . . . وكذلك) And even so[18] We appointed to every messenger an enemy from among the culprits.[19] And suffices thy Lord as Guide[20] and Helper.[21]

32. (ترتيلا . . . وقال) And those who disbelieve say: why is the Qur'ān not revealed to him entire at once?[22] *We revealed it* thus that We may strengthen thy heart with it[23] and We have repeated it with a repetition.[24]

33. (تفسيرا . . . ولا) And they[25] come not to thee with a similitude but We bring thee[26] the truth and an excellent interpretation.[27]

34. (سبيلا . . . الذين) They who shall be gathered *prone* on their faces into Hell — those shall be the worst in respect of place and the most astray in respect of path.

SECTION 4

35. (وزيرا . . . ولقد) And assuredly We gave the Book to Mūsā and We placed his brother Hārūn with him as a minister.

36. (تدميرا . . . فقلنا) Then We said : go you twain to a people who have belied Our signs. Then We annihilated them utterly.

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15. خذول is 'applied to the Devil, because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction.' (LL)

16. *i. e.*, the people whom I addressed in vain.

17. (thinking it of no account).

18. *i. e.*, as in thy case, O Prophet!

19. (so grieve not, O Prophet!).

20. (to guide those who have a will to believe).

21. (to help and defend thee against thy enemies, O Prophet!).

22. (instead of being revealed piece-meal).

23. *i. e.*, both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. This is the first of the reasons for the gradual revelation of the Qur'ān. 'The tremendous task of winning the Arab nation, and through them, the whole world, to Islam, required superhuman patience, constancy, and firmness'; and they were engendered and developed by a process of gradual revelation. '. . . . Finally, for the Prophet himself these revelations coming as they did from time to time provided as Prophet's sustenance the spiritual food that strengthened his heart and supplied the necessary stimulus throughout a long and arduous mission . . . . At the most trying moment in his prophetic career it comforted and consoled him, and at no time did it take on a surer tone in predicting ultimate triumph than when to all outward appearances the Prophet's condition was hopeless.' (MA, p. 8)

24. (slow and well arranged). Here is another reason. Although the stages were so gradual that the completion took about 23 years, yet the whole emerged in the end as a well-arranged Book.

25. i.e., the cavilling, carping infidels.

26. (in answer, through the Qur'ān).

27. (thereof). This is the third reason for long-drawn stages. The Qur'ān answers all the hostile questions put from time to time.

الرُّسُلَ اَغْرَقْنٰهُمْ وَجَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ۚ وَاَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ﴿٣٧﴾ وَّعَادًا وَّثَمُوْدَا۟ وَاَصْحٰبَ
الرَّسِّ وَقُرُوْنًا بَيْنَ ذٰلِكَ كَثِيْرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيْرًا ﴿٣٩﴾ وَلَقَدْ اَتَوْا عَلَى الْقَرْيَةِ
الَّتِيْٓ اُمْطِرَتْ مَطَرَ السَّوْءِ ۭ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ كَانُوْا لَا يَرْجُوْنَ نُشُوْرًا ﴿٤٠﴾ وَاِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ
اِلَّا هُزُوًا ۭ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ﴿٤١﴾ اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْلَآ اَنْ صَبَرْنَا عَلَيْهَا ۭ وَسَوْفَ
يَعْلَمُوْنَ حِيْنَ يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا ﴿٤٢﴾ اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ۭ اَفَاَنْتَ تَكُوْنُ عَلَيْهِ
وَكِيْلًا ﴿٤٣﴾ اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ۭ اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ﴿٤٤﴾ اَلَمْ تَرَ

37. (وقوم . . . اليما) And the people of Nūḥ! when they belied Our messengers[28] We drowned them and made them example[29] to mankind. And We have prepared for the ungodly an afflictive torment.[30]

38. (وعادا . . . كثيرا) And the 'Aad and the Thamūd and the dwellers of the Rass,[31] and many a generation in-between.

39. (وكلا . . . تتبيرا) And *for* each[32] *of them* We propounded a similitude[33] and each We ruined completely.[34]

40. (ولقد . . . نشورا) Assuredly they[35] have passed by[36] the town[37] on which was rained the evil rain. Are they not wont to see it?[38] Aye! they expect not Resurrection.

41. (و اذا . . . رسولا) And when they see thee, they hold thee up for mockery: is he the one whom Allah has sent as an envoy?[39]——

42. (ان . . . سبيلا) well-nigh he had led us astray[40] from our gods if we had not persevered towards them.[41] Presently they shall know.[42] when they see the torment, who[43] was more astray in respect of path.

43. (ارء يت . . . وكيلا) Hast thou[44] seen him who has taken as his god his own desire?[45] Wilt thou over him be a trustee?[46]

44. (ام . . . سبيلا) Dost thou think that most of them hear or understand?[47] They are but like the cattle;[48] nay, they are *even* farther astray[49] from the path.

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28. To reject one messenger of God is tantamount to the rejection of all prophets, since they preach what is fundamentally one and the same doctrine.

29. *i. e.* a lesson in this world.

30. (in the Hereafter).

31. Probably a town in Yamama, where a remnant of the Thamudites had settled. In the modern maps of Arabia, Ras or Rass placed in Wadi Rumma, in the district of Kasim, Lat. 26°N. and Long. 43°E. (EBr. XXIV, p. 62) Doughty referring to another place says it is 'nigh to er-Russ, at the Wady er-Rummah; where are seen wide ruins and foundations.' (*Travels in Arabia Deserta*, II, p. 388).

32. (of the said generations).
33. (for their admonition).
34. (for their disobedience and rebellion).
35. *i. e.*, the Makkan pagans.
36. (often, in their trade journeys to and from Syria).
37. *i. e.*, the city of Sodom.
38. *i. e.*, the ruins thereof, and be admonished thereby.

39. The Prophet had to lead 'a melancholy existence under scorn and ignominy, sometimes in Mecca, sometimes in the society of a few friends in Taif, a place lying in a fruitful region on the borders of the hill country, hiding himself with difficulty from the snares and persecutions of his enemies.' (HHW. VIII, p. 117) 'Far from winning a hearing he reaped mockery and scorn.' (p. 115).

40. (by his eloquence).
41. (in our devotion).
42. (for certain).
43. *i. e.*, either they or the Prophet; which of the two.
44. (O Prophet!).

45. *i. e.*, such a one as is a worshipper of his own passion? Religion always presupposes a discipline—a submission of oneself to a higher, transcendental, all-embracing moral law. But this is just what the Arab paganism was most weary of. The Arabs of the period, according to the best modern authorities, were at best lukewarm in their religion. 'Mohammad's contemporaries and the generations immediately preceding them were, as a rule, little influenced by their religion. . . . . The vehement opposition which Mohammad encountered is to be explained as due, partly, to the dislike of a personal ruler and of any firm government whatsoever, partly to the desire of retaining certain material advantages which were inseparably connected with the local sanctuaries.'(ERE. I. p. 659). The Arabs were, as a whole, in temperament, neither religious nor superstitious. They were careless, sceptical, materialistic. "Let us eat and drink, for tomorrow we die" is the Epicurean tone of the majority of the poems that have come down to us. What a contrast they were in this respect to Mohammad, and what a Herculean difficulty did this temperament of theirs place in the way of the religious reformer!' (Bosworth Smith, *op. cit.*, p. 104).

46. *i. e.*, making thyself responsible for his reclamation.
47. *i. e.*, do they exercise their reflective faculties at all?
48. (in their listlessness).
49. See P. IX. n. 316.

إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا
قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي
أَرْسَلَ الرِّيَٰحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ
مِمَّا خَلَقْنَا أَنْعَٰمًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ
شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تُطِعِ الْكَٰفِرِينَ وَجَٰهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ
هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ

SECTION 5

45. (الم . . . دليلا) Hast thou not observed[50] thy Lord—how He has stretched out the shadow?[51] And if He had willed, He would have made it still.[52] Then We have made the sun for it an indication.

46. (ثم . . . يسيرا) Then[53] We draw it towards Us[54] with an easy drawing.

47. (وهو . . . نشورا) And it is He who has made for you the night a covering,[55] and the sleep a repose,[56] and has made the day a resurrection.[57]

48. (وهو . . . طهورا) And it is He[58] who sends forth the winds as a herald[59] before His[60] mercy: and We[61] send down from the sky pure water;[62].

49. (لنحيى . . . كثيرا) that We may quicken thereby a dead land, and We may give drink from it[63] to what We have created of the cattle and human beings many.[64]

50. (ولقد . . . كفورا) And We set it forth among them that they may be admonished,[65] but most men begrudge aught save infidelity.[66]

51. (ولو . . . نذيرا) And had We willed, We would have raised a warner in every town.[67]

52. (فلا . . . كبيرا) So obey[68] not thou the infidels,[69] but strive[70] against them with[71] a great striving.[72]

53. (وهو . . . محجورا) And it is He who has mixed the two oceans;[73] this, sweet *and* thirst-quenching;[74] that, saltish *and* bitter; and has placed between the two a barrier and a partition complete.[75]

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50. (O reader!) The particular, . in ألم is expressive of wonder.

51. (of everything at sunrise).

52. *i. e.*, motionless and immovable.

53. (as the sun rises higher and higher).

54. *i. e.*, We contract the shadows. The main point is that it is God who effects all these physical changes; none of them are brought about automatically, independent of the Divine will.

55. *i. e.*, concealing everything by its darkness.

56. Not only poets but also scientific writers have spoken of the healing magic of sleep and of the harmonious relief it affords to the whole human system. That sleep is a great restorative and has immense refreshing powers is known to all. It is the most perfect relaxation open to human nerves and muscles. Even a biologist while speaking of sleep has been led to exclaim:—'What a mysterious, yet sweet and lovable thing it is! How strange it is that we all regularly and gladly abandon ourselves to it'! And Shakespeare so beautifully puts it in the mouth of Bolingbroke:—

'. . . O sleep, O gentle sleep,
Nature's soft muse, how have I fighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?'

57. Sleep is here compared to death, and with daylight the normal animal activity is said to resume.

58. (and not any wind-god).

59. (to gladden your heart).

60. *i. e.*, the rains.

61. (and not any rain-god).

62. *i. e.*, rain-water noted for its purifying properties. Rain washes the air and takes impurities out of it.

63. *i. e.*, of the rain-water.

64. *i. e.*, persons and beast inhabiting dry lands and deserts which are destitute of wells, springs, rivers and lakes.

65. (thereby) *i. e.*, they may argue from all these phenomena Our Uniqueness and Omnipotence.

66. The polytheistic nations instead of feeling indebted to God for their supply of rain have always attributed it to the working of some minor god or to the influence of some stars.

67. (contemporaneously with thee, O Prophet! and would not have singled thee for the honour of being a Preacher to the entire mankind).

68. *i. e.*, in acknowledgement of this unique honour, O Prophet!

69. (by relaxing in the work of preaching).

70. (in the future as thou hast striven hitherto).

71. *i. e.*, with the weapon of the Qur'ān.

72. *i. e.*, contend with the infidels, with the arguments supplied by the Qur'ān, to the utmost of thy ability. جهاد properly signifies the using, or exerting one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation.' (LL)

73. (yet neither of them overpasses its bounds and mixes itself with the other).

74. فرات applied to water is 'sweet, or very sweet, or of the sweetest kind, or that subdues thirst by its excessive sweetness.' (LL)

75. 'In the world taken as a whole, there are two bodies of water, *viz*: (1) the great salt Ocean, and (2) the bodies of sweet water fed by rain, whether they are rivers, lakes, or underground springs: their source in rain makes them one, and their drainage, whether above-ground, or underground, eventually to the Ocean, also makes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water-cycle; . . . and the rivers constantly flow to the sea, and tidal rivers get sea-water for several miles up their estuaries at high tide. Yet in spite of all this, the laws of gravitation are like a barrier or partition set by God, by which the two bodies of water as a whole are always kept apart and distinct. In the case of rivers carrying large quantities of water to the sea . . . the river-water with its silt remains distinct from sea-water for a long distance out at sea. But the wonderful sign is that the two bodies of water, though they pass through each other, remain distinct bodies, with their distinct functions.' (AYA)

بَشَرًا فَجَعَلَهُ نَسَبًا وَّصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ
الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ
أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾
الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَٰنُ فَاسْأَلْ بِهِ
خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾ تَبَارَكَ
الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

54. (وهو . . . قديرا) And it is He who has created man from water,[76] and then made kinship for him *by blood*[77] and wedlock.[78] And thy Lord is ever Potent.

55. (و يعبدون . . . ظهيرا) And *yet* they worship besides Allah, what can neither benefit them nor hurt them; and the infidel is ever an aider *of the devil*[79] against his Lord.

56. (وما . . . نذيرا) And We sent thee but as a bearer of glad tidings[80] and a warner[81]

57. (قل . . . سبيلا) Say thou : I ask of you no wage[82] for this,[83] save that whosoever wills may take a way unto his Lord.

58. (و توكل . . . خبيرا) And[84] trust in the Living One who dies not,[85] and hallow His praise. It suffices that He is Aware of the sins of His bondmen——

59. (الذى . . . خبيرا) Who created[86] the heavens and the earth and whatsoever is in-between them in six days,[87] then He established *Himself* on the Throne[88]——the Compassionate! So concerning Him,[89] ask any one informed.[90]

60. (واذا . . . نفورا) And when it is said to them :[91] prostrate yourselves before the Compassionate, they say:[92] what is this Compassionate?[93] Shall we prostrate ourselve unto what thou commandest us? and it[94] increases in them *only* aversion.[95]

SECTION 6

61. (تبرك . . . منيرا) Blessed be He who has placed big stars in the sky and has placed therein a lamp[96] and a moon enlightening.[97]

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76. *i. e.*, seminal fluid. For connection between life and water see P. XVII. nn. 64, 65.

77. *i. e.*, on father'r side.

78. *i. e.*, lineage from mother's side.

79. (in his rebellion).

80. (to the obedient).

81. (to the disobedient).

82. *i. e.*. no return either in cash or by way of rank or dignity).

83. (my preaching).

84. ——disregarding and ignoring the threats of thy enemies——

85. The epithet لا يموت 'who dies not,' or 'Imperishable' may have been necessitated by the very widely prevalent custom of deicide or godslaughter. 'Deicide, once supposed to find its only example in the Crucification, has been, in fact, a widespread custom, which has left a deep impress on the religious thought of the race.' (ERE. IV. p. 523) The God of Islam, it required special emphasis, is the Immortal, the Imperishable, the Deathless.

86. (out of nothing). See P. VIII. n. 483.

87. See P. VIII. n. 484.

88. (of authority). See P. VIII. n. 485.

89. ب is here synonymous with عن.

90. *i. e.*, endowed with knowledge and piety. What should the ignorant and impious pagans know of Him?

91. *i. e.*, the infidels.

92. (in derision).

93. *i. e.*, what is His nature? what are His attributes? 'If inquiry be made regarding the nature, qualities, social position, etc., of a person, ما is used, and not من. (WGAL. p. 313).

94. *i. e.*, this precept to adore Raḥmān alone.

95. (to the truth).

96. (by day) *i. e.*, the sun.

97. (by night).

لمن اراد ان يذكر او اراد شكورا ﴿٦٢﴾ وعباد الرحمن الذين يمشون على الارض هونا واذا خاطبهم
الجهلون قالوا سلما ﴿٦٣﴾ والذين يبيتون لربهم سجدا وقياما ﴿٦٤﴾ والذين يقولون ربنا اصرف عنا
عذاب جهنم ان عذابها كان غراما ﴿٦٥﴾ انها ساءت مستقرا ومقاما ﴿٦٦﴾ والذين اذا انفقوا لم يسرفوا
ولم يقتروا وكان بين ذلك قواما ﴿٦٧﴾ والذين لا يدعون مع الله الها اخر ولا يقتلون النفس التي
حرم الله الا بالحق ولا يزنون ومن يفعل ذلك يلق اثاما ﴿٦٨﴾ يضعف له العذاب يوم القيمة ويخلد
فيه مهانا ﴿٦٩﴾ الا من تاب وامن وعمل عملا صالحا فاولئك يبدل الله سياتهم حسنت وكان الله

62. (و هوالذى . . . شكورا) And it is He who has assigned the night and the day a succession,[98] for[99] him who wishes to consider[100] or who wishes to be grateful.[101]

63. (و عباد . . . سلما) And the servants of the Compassionate[102] are those who[103] walk upon the earth meekly,[104] and when the ignorant[105] address them,[106] they[107] say : peace;[108]

64. (و الذين . . . قياما) and those who pass the night before their Lord prostrate and standing up;[109]

65. (و الذين . . . غراما) and those who say:[110] Our Lord ! avert from us the torment of Hell;[111] verily its torment is perishment;

66. (انها . . . مقاما) verily ill it is as an abode and as a station.

67. (و الذين . . . قواما) and those who when they expend are neither extravagant nor stingy; and it[112] is a medium in-between;

68. (و الذين . . . اثاما) and those who do not call on other gods alongwith Allah,[113] and do not slay any soul which Allah has forbidden,[114] save in justification; and do not commit adultery.[115] And whosoever will do this,[116] shall incur the meed.[117]

69. (يضعف . . . مهانا) Multiplied for him shall be the torment on the Day of Resurrection, and he shall abide therein[118] disgraced;

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98. (each replacing and following the other regularily). Professor Whitehead described the universe, not as something static, but as a structure of events possessing the character of a continuous creative flow. 'This quality of Nature's passage in time is perhaps the most significant aspect of experience which the Qur'ān especially emphasizes.' (Iqbal, *op. cit.*, p. 61)

99. (for the observation of).

100. *i. e.*, to such a one these phenomena of nature would serve as arguments.

101. *i. e.*, to such a one these phenomena would appear as favours of God.

102. *i. e.*, true, faithful, and loyal slaves of God.

103. (immersed in deep spirituality). The reference is to the early believers or the companions of the Prophet.

104. (symbolic of their humility in every department of life).

105. Or, 'the pagans.' For الجاهلية see P. IV. 264.

106. (in infidelity and arrogance).

107. (instead of retaliating).

108. *i. e.*, let us go our own way, we have no wish to quarrel with you.

109. (in prayer).

110. (in complete forgetfulness of their works of merit, as becomes men of piety).

111. Mark the miraculous change for the better that the Prophet of Islam had almost immediately brought about in his erstwhile ferocious, dissolute and irreligious countrymen. 'From time beyond memory, Mecca and the whole peninsula had been steeped in spiritual torpor . . . The people were sunk in superstition, cruelty, and vice . . . Thirteen years before the Hijrat, Mecca lay lifeless in this debased state. What a change had those thirteen years now produced ! A band of several hundred persons had rejected idolatry, adopted the worship of One God, and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him ; praying to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, purity and justice. They now lived under a constant sense of the omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand . . . Mohammad was the minister of life to them, the source under God of their new-born hopes; and to him they yielded an implicit submission.' (Muir, *op. cit.*, p. 161-62)'Wine, women and war were the only three objects which claimed the love and devotion of the Arab.' (Kremer, *Contribution to the History of Islamic Civilization*, Eng. Tr. p. 156). 'But a few years since sunk in superstition and practising all sorts of vice, they now prostrated themselves five times a day in prayer to an invisible Allah, whom they had before known only imperfectly at best, and were honestly trying to follow the precepts that they believed had been sent directly from Him to them.' (Gilman, *The Saracens*, p. 135)

112. *i. e.*, their mode of spending.

113. ——steeped deep as they were in polytheism only a few days back——

114. ——accustomed as they were to acts of murder and rapine——

115. ——addicted as they were by their age-long habits to adulterous conduct——

116. *i. e.*, shall be guilty of any of the vices mentioned above.

117. (thereof). اثام signifies 'the requital, or recompense, plural of اثم'. (LL)

118. (for ever).

غفورا رحيما ﴿٧٠﴾ ومن تاب وعمل صالحا فانه يتوب الى الله متابا ﴿٧١﴾ والذين لا يشهدون الزور واذا مروا
باللغو مروا كراما ﴿٧٢﴾ والذين اذا ذكروا بايت ربهم لم يخروا عليها صما وعميانا ﴿٧٣﴾ والذين يقولون
ربنا هب لنا من ازواجنا وذريتنا قرة اعين واجعلنا للمتقين اماما ﴿٧٤﴾ اولئك يجزون الغرفة
بما صبروا ويلقون فيها تحية وسلما ﴿٧٥﴾ خلدين فيها حسنت مستقرا ومقاما ﴿٧٦﴾ قل ما يعبؤا بكم ربي
لولا دعاؤكم فقد كذبتم فسوف يكون لزاما ﴿٧٧﴾

70. (الا . . . رحيماً) save he who repents[119] and believes and works righteous works. Then these! for them Allah shall change their vices[120] into virtues.[121] Verily Allah is ever Forgiving,[122] Merciful.[123]

71. (و من . . . متاباً) And whosoever repents[124] and works righteously,[125] then surely he repents toward Him with a true repentance.

72. (و الذين . . . كراماً) And *also* those[126] who do not witness falsehood, and when they pass by some vanity pass by with dignity.[127]

73. (و الذين . . . عمياناً) And *also* those who are admonished by the command of Allah, do not fall down thereat, deaf and blind.[128]

74. (و الذين . . . اماماً) And who say: say: O our Lord! bestow on us coolness of eyes from our wives and our offspring,[129] and make us a pattern unto the *God*-fearing.[130]

75. (أولئك . . . سلماً) Those shall be rewarded with the highest apartment,[131] because of their fortitude;[132] and there they shall be met[133] with a greeting[134] and salutation[135]——

76. (خلدين . . . مقاماً) abiders therein;[136] excellent it is as an abode and as a station.

77. (قل . . . لزاماً) Say thou :[137] my Lord does not care for you were it not for your prayer[138] whereas you have *ever* belied,[139] so presently[140] *this denial* shall come[141] as cleaving *punishment*.

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119. (of his infidelity).

120. (done in the past).

121. *i. e.*, He shall blot out their former rebellion on their repentance, and shall confirm and increase their faith and obedience. 'God will change their evil deeds by substituting for them good deeds; *i. e.*, will cancel the evil deeds and put in their place good deeds.' (LL)

122. So He blots out misdeeds.

123. So He bestows grace.

124. (of a particular crime).

125. *i. e.*, takes care to avoid that particular crime.

126. (again as true bondmen of the Compassionate).

127. *i. e.*, neither mixing up with such affairs nor being fussy about them.

128. (but listen to them attentively).

129. This once more reasserts the doctrine that Islam, unlike Christianity, does not regard this world as inherently bad, and does not reject family ties as an impediment to the service of God. Celibacy far from being a handmaid of believers is rather an impediment in His way.

130. *i. e.*, make us so perfect in virtue that our example may be followed by the pious and the virtuous.

131. (in Paradise).

132. (in their faith and religion with constancy).

133. (by the angels).

134. *i. e.*, prayer for everlasting existence.

135. (of welcome).

136. (they will be for ever).

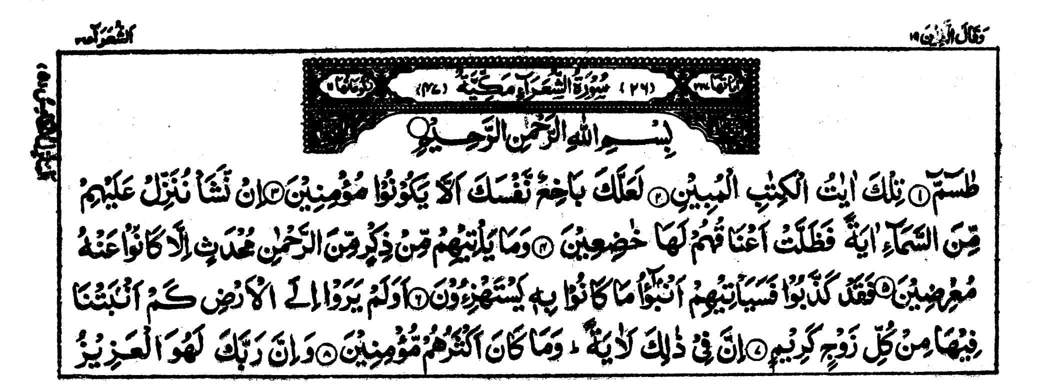
137. (unto mankind, O Prophet !).

138. *i. e.*, if you do not invoke and worship Him.

139. (His prophets, O infidels !).

140. *i. e.*, in the Hereafter.

141. (to them).



Sūrat-ush-Shu'arā

The Poets. XXVI

(Makkan, 11 Sections and 227 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طسم . . .) Tā. Sīn. Mīm.

2. (تلك . . . المبين) These are the verses of a luminous Book.

3. (لعلك . . . مؤمنين) Perhaps thou[141-A] shalt kill thyself with grief[142] because they[143] do not become believers.[144]

4. (ان نشا . . . خضعين) If We will,[145] We can send down to them a sign from the heavens so that their necks would become submissive to it.[146]

5. (وما . . . معرضين) And there comes not to them any fresh admonition from the Compassionate but they are wont to be turning away therefrom.

6. (فقد . . . يستهزؤن) So they have surely belied;[147] so presently there shall appear to them the truth of what they have been mocking at.

7. (اولم . . . كريم) Do they not observe the earth[148]—how We cause to grow therein every manner of fruit?

8. (ان . . . مؤمنين) Verily therein is a sign,[149] but most of them are not believers.

141-A. (O Prophet)

142. (in thy extreme solicitude and earnest zeal for their conversion).

143. i. e., the infidels in general, and the pagans of Makkah in particular.

144. Tinged as it is by sheer antipathy and hostility, the testimony of a Christian writer is remarkable :—'In the materialistic commercial town of Mecca, where lust of gain and usury reigned supreme, where women, wine and gambling filled up the leisure time, where might was right, and widows, orphans, and the feeble were treated as superfluous ballast, an unfortunate being like Mohammad, if his constitution were sensitive, must have experienced most painful emotions . . . Mohammad felt his misery as a pain too great to be endured.' (Hurgronje, *Mohammedanism*, p. 28)

145. *i. e.*, if it conformed with Our universal scheme to force them to submission.

146. (and they shall have no option but to believe ; but this would deprive them of the freedom of their choice, and would make them automata).

147. (and scoffed at the Truth).

148. (so near at hand and so closed to them).

149. (of Our great act of Creation).

الرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ
إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَلَهُمْ عَلَيَّ
ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ فَقُولَا
إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ
فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَا إِذًا وَأَنَا
مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ

9. (وان . . . الرحيم) And verily thy Lord! He is the Mighty,[150] the Merciful.[151]

SECTION 2

10. (واذ . . . الظلمين) And *re-call* when thy Lord said to Mūsā: go thou to an ungodly people–

11. (قوم . . . يتقون) the people of Fir'awn;[152] they fear *Me* not?

12. (قال . . . يكذبون) *Mūsā* said: Lord! I fear he will belie me;[153]

13. (و يضيق . . . هرون) and my breast straitens[154] and my tongue moves not quickly:[155] so send for Hārūn;[156]

14. (ولهم . . . يقتلون) and they[157] have a crime[158] against me; so I fear they shall slay me[159]

15. (قال . . . مستمعون) *Allah* said: by no means![160] so go both of you with Our signs; I shall be with you listening.[161]

16. (فاتيا . . . العلمين) So go both of you to Fir'awn and say: we are the messengers of the Lord of the worlds;[162]

17. (ان . . . اسرائيل) send with us the Children of Isrāīl.[163]

18. (قال . . . سنين) *Fir'awn* said:[164] did we not bring thee up among us as a child,[165] and thou stayedest with us many years of thy life?[166]

19. (وفعلت . . . الكفرين) And thou didst the deed thou didst;[167] and thou art of the ingrates.[168]

20. (قال . . . الضالين) *Mūsā* said: I didst the deed when I was mistaken.[169]

21. (ففررت . . . المرسلين) Then I fled from you[170] when I feared you, and my Lord[171] bestowed on me judgment and made me *one* of the envoys.[172]

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150. *i. e.*, Able to inflict punishment immediately.
151. So He is granting respite in this world.
152. See **P. I. n. 205, P. XVI. n. 271.**
153. (even before I have delivered my message).

154. (on such an occasion).

155. 'And Moses said unto the Lord, O my Lord, I am not eloquent . . . I am slow of speech, and of a slow tongue.' (Ex. 4: 10) According to the rabbinical version, when Moses was a child of three, on a certain occasion, 'a shining piece of gold, or a precious stone, together with a live coal, was placed on a plate before the boy, to see which of the two he would choose. The angel Gabriel then guided his hand to the coal, which he took up and put into his mouth. This burned his tongue, causing him to stutter.' (JE. IX. p. 47).

156. (to be my assistant). Aaron by his upbringing and training had already 'gained a name for eloquent and persuasive speech.' (JE. I. p. 2) 'Is not Aaron the Levite thy brother? I know that he can speak well . . . And he shall be thy spokesman unto the people.' (Ex. 4: 14, 16)

157. *i. e.*, the Egyptians.

158. *i. e.*, the charge of a crime. The allusion is to his accidental killing of an aggressive Egyptian.

159. (before I have time to deliver the message).

160. (can they put thee to death?).

161. (in Our majesty and glory). 'And he said, Certainly I will be with thee.' (Ex. 3: 12)

162. Mark the Qur'anic word ربالعلمين. The messengers are from the 'Lord of the creatures' or 'the Lord of the worlds', and not from 'the Lord God of your father' as repeatedly mentioned in the Bible. (Ex. 3)

163. 'Now, therefore, behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.' (Ex. 3: 9, 10)

164. (after he had heard the speech of Moses).

165. (in the royal palace and reared and educated there). Moses was a highly educated man, according to the Egyptian standard. 'And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deeds.' (Ac. 7: 22) "Undoubtedly true, though not mentioned in the OT. The wisdom of the Egyptians consisted of natural science, magic, astronomy, medicine and mathematics' (Dummelow, *op. cit.*, p. 827) Parallel with the earliest physical training, 'Moses, like other children, had to begin by learning to read and write. In Egypt these accomplishments were not easy of acquirement.' (Rawalinson, *Moses: His Life and Times*, p. 29) 'The boyish education of Moses was most likely conducted at the Court, under a pædagogue or tutor, assisted by various masters, but as he approached towards manhood, he would be sent to one of the two great universities. . . . Nor otherwise would his training have befitted his rank and station', p. 32).

166. 'Moses remained in Pharaoh's house fifteen years longer . . . Moses was at that time eighteen years of age. According to another version, Moses was

then twenty, or possible forty, years of age. These divergent opinions regarding his age at the time when he killed the Egyptian are based upon different estimates of the length of his stay in the royal palace.' (JE. IX. pp. 47, 48).

167. This refers to the undesigned death of an Egyptian at the hands of Moses, of which the details will be found in the Surat-ul-Qaṣaṣ, P. XX. n. 137.

168. *i. e.*, thou are not only a murderer, but also an ungrateful wretch to have killed one of the race that reared thee.

169. *i. e.*, I wanted to punish him for his aggression, and it was only by an accident that he died. ضلال is 'Any deviation from that which is right, intentional, or unintentional, little or much.' 'And ضال is not only Erring, but also Forgetting. And امراة ضالة means 'A woman forgetting the days of her menstruation.' (LL) Likewise و انا من الضالين means 'I being of those that forgot.' (LL) The clear defence of Moses is that the murder was neither intentional nor premeditated, and involved no moral guilt.

170. *i. e.*, from your country.

171. (out of His grace).

172. Apostleship of God is incompatible only with deliberate sins and not with accidental mistakes or errors of judgment.

نِعْمَةٌ تَمُنُّهَا عَلَيَّ اَنْ عَبَّدْتَّ بَنِيْٓ اِسْرَآءِيْلَ ﴿۲۲﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِيْنَ ﴿۲۳﴾ قَالَ رَبُّ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا ۭ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿۲۴﴾ قَالَ لِمَنْ حَوْلَهٗٓ اَلَا تَسْتَمِعُوْنَ ﴿۲۵﴾ قَالَ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ
الْاَوَّلِيْنَ ﴿۲۶﴾ قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْٓ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ ﴿۲۷﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۭ
اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۲۸﴾ قَالَ لَئِنِ اتَّخَذْتَ اِلٰـهًا غَيْرِيْ لَاَجْعَلَنَّكَ مِنَ الْمَسْجُوْنِيْنَ ﴿۲۹﴾ قَالَ اَوَلَوْ جِئْتُكَ بِشَيْءٍ
مُّبِيْنٍ ﴿۳۰﴾ قَالَ فَاْتِ بِهٖٓ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۳۱﴾ فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ﴿۳۲﴾ وَّنَزَعَ يَدَهٗ
فَاِذَا هِيَ بَيْضَاۗءُ لِلنّٰظِرِيْنَ ﴿۳۳﴾ قَالَ لِلْمَلَاِ حَوْلَهٗٓ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿۳۴﴾ يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ

22. (و تلك . . . اسرائيل) And the favour with which thou didst oblige me was that thou hadst enslaved the Children of Isrāīl.[173]

23. (قال . . . العلمين) Fir'awn said:[174] and what is this: Lord of the worlds?[175]

24. (قال . . . موقنين) *Mūsā* said: Lord of the heavens and the earth and whatever is in-between, if you *seek to* be convinced.[176]

25. (قال . . . تستمعون) *Fir'awn* said to those around him[177] *in amazement*: do you not hear?[178]

26. (قال . . . الاولين) *Mūsā* said: your Lord and Lord of your ancestors.[179]

27. (قال . . . لمجنون) *Fir'awn* said: the messenger sent to you is mad indeed.[180]

28. (قال . . . تعقلون) *Mūsā* said: Lord of the east and the west and whatever is in-between, if you care to understand.[181]

29. (قال . . . المسجونين) *Fir'awn* said: if thou wilt take a god other than me,[182] I shall surely place thee among the prisoners.[183]

30. (قال . . . مبين) *Mūsā* said: what, even if I bring to thee[184] something evident.[185]

31. (قال . . . الصدقين) *Fir'awn* said: forth with it then, if thou art of the truth-tellers.

32. (فالقى . . . مبين) Then he cast down his rod,[186] and it was a serpent manifest.[187]

33. (و نزع . . . للنظرين) And he drew forth his hand,[188] and it was white[189] unto the beholders.

SECTION 3

34. (قال . . . عليم) *Fir'awn* said to the chiefs around him:[190] verily he[191] is a magician knowing;[192]

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173. Moses's retort to the reproach of Pharaoh is this: You consider it a great favour to have saved my life and to have reared me in your palace! but pray

what was this rearing of mine due to ? Was it not due to your wholesale massacres of the Israelite boys that I was cast into the river and you had an occasion to rescue me ? Is not your apparent benevolence thus due to your own worst tyranny?

174. (who had no conception of a single, universal Godhead).

175. ما is here synonymous with اى شى هو , what is it which you call——? what are his attributes ? See n. 93 above. And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? 'I know not the Lord, neither will I let Israel go.' (Ex. 5 : 2).

176. Moses is dilating on the universality of the One True God.

177. *i. e.*, his ministers and principal advisers.

178. (how strange and unheard of his ideas are!).

179. *i. e.*, the One Supreme Lord for all ages and all nations. In ancient Egypt, 'even after the unification of the kingdom at the beginning of the Dynastic period, the original subdivisions still existed in the shape of the 'nomes' or provinces, roughly 42 in number, into which the land was divided. Each original tribe possessed its own local god, supreme in his own district; and these gods continued to be worshipped as separate divinities, though they were, in many cases, mere duplicates of those existing in other localities. The Egyptians never attempted to bring any unity out of this confused mass of deities, to reduce to order the conceptions held with regard to them, or to discard their inconsistencies and contradictions.' (ERE. IV. p. 242).

180. (to talk of things so strange and to propound doctrines unheard of).

181. The Egyptians were among the worst polytheists known to history. Universal Godhead was utterly incomprehensible to them. 'The most obvious and striking fact that appeals to the investigator of the Egyptian religion is that enormous numbers of gods hold sway : Ra, Hornes, Osisis, Isis, Tmu, Amen, Set——, the list extends itself almost endlessly . . . To casual inspection it would seem as if the Egyptian of the later time had no very clear idea himself as to how many gods were really included in the hierarchy, or as to the precise identity of the more important ones. And, indeed, such was probably the fact.' (HHW. I. p. 219) The number of the Egyptian gods was bewildering. 'One modern writer enumerates seventy-three divinities, and gives their several names and forms. Another has a list of sixty-three principal deities, and notes that there were "others which personified the elements, or presided over the operations of nature, the seasons, and events." The Egyptians themselves speak not infrequently of "the thousand gods," sometimes further qualifying them, as the gods male, the gods female, those which belong to the land of Egypt. "Practically, there were before the eyes of worshippers some scores, if not some hundreds, of deities who invited their approach and challenged their affections.' (Rawlinson, *Ancient Egypt*, pp. 30-31).

182. Moses and Aaron 'had to present themselves before a king, who, by the long-established usage of the country, was looked upon as "a god upon earth,"

"the good god," and "the great god," and who inherited from his father the idea that he was actually on a par with the greatest of the recognised divinities.' (Rawlinson, *Moses : His Life and Times*, p. 88) 'Egypt is remarkable for the extraordinarily realistic way in which it depicted the dogma that the Pharaoh was the visible-god, begotten by the god, and the divine begetter of his wife's children.' (UHW. I. p. 646) 'As the great Pharaonic State arose, the impressive figure of the sovereign profoundly influenced religion; the forms of the State passed over into human conceptions of the gods, and the Sun-god, the greatest of them all, was conceived as a Pharaoh ruling the other divinities.' (EBr. XII. p. 77) 'The Pharaoh was a god upon earth. Like the Incas of Peru, he belonged to the solar race, and the blood which flowed in his veins was the ichor of the gods . . . The supreme sovereign, the Pharaoh . . . was a veritable god on earth. To his subjects he was the source, not only of material benefits but of spiritual blessings as well. He was "the good god," the beneficent dispenser of all good things. The power of life and death was in his hand, and rebellion against him was rebellion against the god.' (Sayce, *Religion of the Ancient Egypt*, pp. 42, 44) See also P. XX. n. 207, P. XXX. n. 75.

183. The words in this form are a more terrible menace than a mere 'I will imprison thee,'; for they conveyed to Moses (peace be on him) that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died. (Bdh)

184. (addicted to magic as thou art).

185. (and convincing to thee, by way of miracle).

186. The Bible, wrong and muddled as usual, attributes this miracle instead of Moses to Aaron. (Ex. 7 : 9, 10).

187. (and unmistakable). See P. IX. n. 47 ff.

188. (from the folds of the garment on his bosom).

189. (and radiant with divine light). Also see P. IX. n. 49.

190. (as they also made a similar remark to him). 'The fact is that it was a general consensus, and this was the general feeling, expressed in words by each to the others.' (AYA).

191. (pretender to the office of a prophet).

192. *i. e.*, expert; well-versed. The only assumption on which the Egyptians could explain the superiority of Moses.

بِسِحْرِهٖ ۖ فَمَاذَا تَاْمُرُوْنَ ۝٣٥ قَالُوْٓا اَرْجِهْ وَاَخَاهُ وَابْعَثْ فِى الْمَدَآئِنِ حٰشِرِيْنَ ۝٣٦ يَاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ۝٣٧
فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ۝٣٨ وَّقِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ۝٣٩ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ
اِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ۝٤٠ فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَئِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ۝٤١
قَالَ نَعَمْ وَاِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ ۝٤٢ قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ۝٤٣ فَاَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ
وَقَالُوْا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ ۝٤٤ فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِىَ تَلْقَفُ مَا يَاْفِكُوْنَ ۝٤٥ فَاُلْقِىَ
السَّحَرَةُ سٰجِدِيْنَ ۝٤٦ قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ۝٤٧ رَبِّ مُوْسٰى وَهٰرُوْنَ ۝٤٨ قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ

35. (يريد . . . تأمرون) he would drive you out of your land through his magic,[193] what is it then that you command?

36. (قالوا . . . حشرين) They said: put him off[194] and his brother,[195] and[196] send callers[197] to the cities;[198]

37. (يأتوك . . . عليم) *that* they may bring to thee every magician knowing.[199]

38. (فجمع . . . معلوم) So the magicians were assembled at a set time on a day made known.[200]

39. (و قيل . . . مجتمعون) And it was said to the people: are you going to assemble?[201]

40. (لعلنا . . . الغلبين) Likely we are to follow[202] the magicians,[203] if they are the winners.

41. (فلما . . . الغلبين) Then when the magicians came they said to Fir'awn: will there be a *big* reward for us if we are the winners?

42. (قال . . . المقربين) He said: Yea;[204] and[205] you shall be of those brought nigh.[206]

43. (قال . . . ملقون) Mūsā said to them: cast down what you have to cast.

44. (فالقوا . . . الغلبون) Then they cast their ropes and their staves, and said: by the might of Fir'awn we shall be the victors.[207]

45. (فالقى . . . يافكون) Then Mūsā cast his rod, and lo! it swallowed up what they had invented.[208]

46. (فالقى . . . سجدين) Then the magicians[209] flung themselves prostrate.

47. (قالوا . . . العلمين) They said: we *now* believe in the Lord of the worlds——

48. (رب . . . هرون) the Lord of Mūsā and Hārūn.

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193. (and make his community the master of Egypt). So the issue according to Pharaoh was wholly political.

194. (for a while).

195. (by fair promises) A device well-known to the politicians all the world over.

196. (in the meantime).

197. Or 'rounders-up.' حاشر is 'One who congregates, or collects together people.' (LL)

198. (of your empire). Expert magicians were scattered throught the empire.

199. سحار is an intensive form of ساحر, denoting habit or frequency.

200. 'The Pharaoh also called the wise men and the sorcerers.' (Ex. 7 : 11) Also see P. XVI. n. 330.

201. (to witness the glory of the State religion and the discomfiture of these pretenders).

202. (in religion).

203. Who were also the priests of the Egyptian religion.

204. (to be sure).

205. (over and above that reward).

206. (to my person and throne).

207. See P. IX, nn. 64, 65; P. XVI. n. 338.

208. See P. IX. n. 68; P. XVI. 342.

209. (recognizing in Moses the Divine messenger and confessing the One True God).

آذَنَ لَكُمْ ۚ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ
خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا
رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ ﴿٥٢﴾ ع
فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾ إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾ وَ
إِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ ۖ وَ
أَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾

49. (قال . . . اجمعين) *Fir'awn*[210] said: you believed ere I gave you leave. Surely he is your chief[211] who taught you magic; so you shall surely come to know[212] I shall certainly cut off your hands and feet on opposite sides,[213] and certainly I shall crucify you all.[214]

50. (قالوا . . . منقلبون) They said:[215] no harm! verily to our Lord we are to return;[216]

51. (انا . . . المؤمنين) we long that our Lord shall forgive us our faults as we have been the first of believers.[217]

SECTION 4

52. (و اوحينا . . . متبعون) And We revealed to Mūsā:[218] depart by night with My bondmen;[219] certainly you will be pursued.[220]

53. (فارسل . . . حشرين) Then Fir'awn sent callers to the cities:

54. (ان . . . قليلون) Verily these are *but* a small band;[221]

55. (و انهم . . . لغآئظون) and verily they have enraged us;[222]

56. (و انا . . . حذرون) and we are the host well-provided.[223]

57. (فاخرجنهم . . . عيون) Then We drove them[224] from gardens and streams;

58. (و كنوز . . . كريم) and treasures and a noble station.

59. (كذالك . . . اسرائيل) Even so.[225] And We caused the Children of Isrāīl to inherit them.[226]

60. (فاتبعوهم . . . مشرقين) And[227] they pursued them[228] at sunrise.

61. (فلما . . . لمدركون) And when the two parties saw each other the companions of Mūsā said: verily we are overtaken.[229]

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210. (to the magicians, in his extreme discomfiture and to save his face before his people).

211. Or 'master.'

212. (what happens to you at my hands).

213. The right hand and the left foot, for example.

214. '... with far greater reason may we say of the ancient Egyptians, they, notwithstanding the veneer of civilization which they for the most part present to our observation, there was in their nature, even at the best of times, an underlying ingrained barbarism which could not be concealed, but was continually showing itself.' (Rawlinson, *Ancient Egypt*, p. 267) See also P. IX. n. 79.

215. (in the spirit of valiant martyrs).

216. The magicians now by their firm hold of the Truth found themselves consciously right, superior and confident.

217. (in this assembly).

218. (on the eve of the exodus).

219. (out of Egypt). 'It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.' (Ex. 12: 42).

220. (by Pharaoh, and his hordes).

221. Pharaoh is referring contemptuously to the 'contemptible little company' of the Israelites.

222. (by their rebellion).

223. حاذرون signifies, 'in a state of preparation, or in a a state of preparation with the accouterments of war; or cautious, or vigilant.' (LL)

224. *i. e.*, the pagan Egyptians.

225. *i. e.*, in this way We dispossessed them of their wealth and conveniences.

226. (in Palestine). The pronoun ها refers to gardens, etc. in general only, and does not imply their existence in Egypt. But even if it may be taken to refer to the riches of the country of Egypt the reference is not inapt as some of the Christian critics of Qur'ān have sought to make out. 'When the national life of Israel in Palestine ceased, an important section of the people, carrying with them the prophet Jeremiah, wandered back to Egypt. Thus, for the second time, Egypt became the home of the Jewish race, and much of later Jewish history was made upon its soil. To what importance the Jews attained here can best be inferred from legends concerning them, originating in other countries. An Ethiopic apocryphal book contains a legend respecting Jeremiah which narrates that, in answer to a prayer of the prophet, the reptiles of the dry land and the crocodiles of the rivers were exterminated.' (JE. I p. 225) 'Egypt, according to the testimony of Philo, was inhabited, as far as the borders of Lybia and Ethiopia, by Jews whose numbers were estimated at a million.' (p. 226) During a still later period 'Egypt had become, as it were, a second holy land for Judaism.' (p. 227)

227. The narrative is here resumed after three parenthetical verses.

228. *i. e.*, the Israelites. 'The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army.' (Ex. 14: 9)

229. 'And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?' (Ex. 14: 10, 11)

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ
فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا
الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَاتْلُ
عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ﴿٧١﴾ قَالَ هَلْ
يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ
أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

62. (قال . . . سيهدين) *Mūsā*[230] said : by no means ! with me is my Lord; He shall guide me.[231]

63. (فاوحينا . . . العظيم) Then We revealed to Mūsā : smite thou the sea with thy rod.[232] So it became separated, and each part was like a mighty mount.[233]

64. (و ازلفنا . . . الأخرين) And near We brought there the others on.[234]

65. (و انجينا . . . اجمعين) And We delivered Mūsā and those with him together[235]

66. (ثم . . . الأخرين) Then We drowned the others[236]

67. (ان . . . مؤمنين) Verily herein is a sign,[237] yet most of them are not believers.

68. (و ان . . . الرحيم) And verily thy Lord ! He is the Mighty, the Merciful.

SECTION 5

69. (و اتل . . . ابراهيم) And recite to them the story of Ibrāhīm;[238]

70. (اذ قال . . . تعبدون) when he said to his father and his people : what do you worship?

71. (قالوا . . . عٰكفين) They said : we worship idols, and to them we are ever devoted.[239]

72. (قال . . . تدعون) He said : do they hear you when you cry?

73. (او . . . يضرون) Or, do they benefit you,[240] or do they hurt *you?*[241]

74. (قالوا . . . يفعلون) They said : nay ; but we found our fathers doing in this wise.[242]

75. (قال . . . تعبدون) He said : have you observed what you have been worshipping[243]——

76. (انتم . . . الاقدمون) you and your forefathers?

77. (فانهم . . . العٰلمين) Verily they are an enemy[244] to me, save the Lord of the worlds;

230. ——fortified as he was with the promise of God for their safety——

231. *i. e.*, He shall surely show me some way of escape from danger. 'And

Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day . . . The Lord shall fight for you, and ye shall hold your peace.' (Ex. 14: 13, 14).

232. 'Lift thou up thy rod, and stretch out thine hand over the sea, and divide it.' (Ex. 14: 16).

233. 'And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (Ex. 14: 22).

234. *i. e.*, the Egyptians. 'And the Egyptians pursued, and went in after them to the midst of the sea.' (Ex. 14; 23).

235. *i. e.*, 'The children of Israel walked upon dry land in the midst of the sea. . . Thus the Lord saved Israel that day out of the hand of the Egyptians.' (Ex. 14: 30).

236. 'And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.' (Ex. 14: 28).

237. (of Our omnipotence).

238. See P. XVII. n. 121 ff; VII. n. 526 ff.

239. See P. XVII. n. 122.

240. (when you do them homage).

241. (when you do not do them homage).

242. (and we are only following suit).

243. (and have they reflected on their nature, properties and attributes ?).

244. *i. e.*, the most detestable object.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝٧٨ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝٧٩ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝٨٠ وَالَّذِي
يُمِيتُنِي ثُمَّ يُحْيِينِ ۝٨١ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۝٨٢ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ ۝٨٣ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝٨٤ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝٨٥
وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۝٨٦ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝٨٧ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝٨٨ إِلَّا
مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝٨٩ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝٩٠ وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ۝٩١ وَقِيلَ لَهُمْ
أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ۝٩٢ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ۝٩٣ فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ۝٩٤ وَجُنُودُ

78. (الذی . . . یہدین) Who[245] has created me, and He guides me;[246]

79. (والذی . . . یسقین) He[247] who feeds me and gives me to drink;

80. (واذا . . . یشفین) and when I sicken, then He[248] healeth me.

81. (والذی . . . یحیین) and He who will cause me to die, and then will quicken me[249];

82. (والذی . . . الدین) and He who, I long, will forgive me my faults on the Day of Requital.[250]

83. (رب . . . بالصٰلحین) Lord! bestow on me wisdom,[251] and join me with the righteous.[252]

84. (واجعل . . . الاٰخرین) And assign to me an honourable mention among the posterity.[253]

85. (واجعلنی . . . النعیم) And make me of the inheritors of the Garden of Delight.

86. (واغفر . . . الضالین) And forgive my father;[254] verily he is of the erring.[255]

87. (ولا . . . یبعثون) And do not humiliate me on the Day when mankind will be raised[256]——

88. (یوم . . . بنون) the Day whereon neither riches nor sons will be of any avail;

89. (الا . . . سلیم) unless it be he, who shall bring to Allah a whole heart;[257]

90. (وازلفت . . . للمتقین) and the Garden will be brought nigh of the *God-fearing*;[258]

91. (وبرزت . . . للغوین) and the Fierce Fire will be made apparent to the seduced ones.[259]

92. (وقیل . . . تعبدون) And it will be said to them: where is that which you were wont to worship,

93. (من . . . ینتصرون) besides Allah? Can they succour you or succour *even* themselves?

94. (والغاوٗن . . . فكبكبوا) Then they will be hurled therein, they and those seduced;

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245. (and not any deity of your pantheon).

246. (to my ends) *i. e.*, He is the sole Creator, the sole director.

247. (and neither any corn-god nor water-god).

248. (and not any healing-god). Many polytheistic peoples, like the Greeks, have believed in the existence of a separate God of healing. For the religion of Asclepius see UHW. II. p. 1370.

249. *i. e.*, He alone is the Destroyer and the Restorer.

250. Forgiveness and judgment are in His hand and not in another's.

251. (yet further).

252. (in the Hereafter).

253. (so that I may be the recipient of yet greater merits).

254. (by disposing him to repentance and the receiving of the true faith).

255. This prayer of Abraham for his father was when the latter was still alive.

256. The ring of humility is truely worthy of a prophet of God.

257. *i. e.*, free of every trace of infidelity. 'With a heart free from unbelief; or divested of corruptness, or unsoundness.' (LL)

258. (as a prelude to their entering the Paradise).

259. (as a prelude to their entering the Hell).

إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُمْ بِرَبِّ
الْعٰلَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا
كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ رَسُولٌ ع
أَمِينٌ ﴿١٠٧﴾ فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلٰى رَبِّ الْعٰلَمِينَ ﴿١٠٩﴾ فَاتَّقُوا
اللّٰهَ وَأَطِيعُونِ ﴿١١٠﴾ قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

95 (و جنود . . . اجمعون) and the hosts of Iblīs together

96. (قالوا . . . يختصمون) And they while contending therein, will say :[260]

97. (تا لله . . . مبين) By Allah, we have indeed been in error manifest,

98. (اذ . . . العلمين) when we equalled you with the Lord of the worlds.

99. (وما . . . المجرمون) And none led us astray except the culprits.[261]

100. (فمالنا . . . شافعين) So none we have as intercessors;

101. (ولا . . . حميم) nor any loving friend.

102. (فلو . . . المؤمنين) Were there for us a return,[262] we would be of the believers.

103. (ان . . . مؤمنين) Verily in this *story*[263] is a sign, yet most of them are not believers.

104. (وان . . . الرحيم) And truly thy Lord! He is the Mighty, the Merciful.

SECTION 6

105. (كذبت . . . المرسلين) And Nūḥ's people belied *Our* envoys[264];

106. (اذ . . . تتقون) when their brother Nūḥ said to them: fear you not?

107. (انى . . . امين) Verily I am unto you a trusted messenger;

108. (فاتقوا . . . واطيعون) so fear Allah and obey me.

109. (وما اسئلكم . . . العلمين) And I ask of you no wage for it; my wage is but with the Lord of the worlds.

110. (فاتقوا . . . واطيعون) So fear Allah and obey me.

111. (قالوا . . . الارذلون) They said : shall we[265] believe in thee when the meanest *of us* are thy followers?[266]

112. (قال . . . يعملون) He said : I have no knowledge of what they have been working;[267]

260. (to their false gods).

261. *i. e.*, the ringleaders in rebellion and contumacy.

262. (into the world).

263. *i. e.*, in this story of Abraham, or in the fact of Resurrection.

264. See P. VIII. nn. 509, 510; P. XII. n. 70.

265. *i. e.*, the leaders and chiefs of the nation.

266. The infidels' objection is: Look at thy following. They are only commoners, plebians. How can we be expected to be at one with them?

267. *i. e.*, of their professions and of their status.

إن حسابهم إلا على ربي لو تشعرون ﴿١١٣﴾ وما أنا بطارد المؤمنين ﴿١١٤﴾ إن أنا إلا نذير مبين ﴿١١٥﴾ قالوا
لئن لم تنته ينوح لتكونن من المرجومين ﴿١١٦﴾ قال رب إن قومي كذبون ﴿١١٧﴾ فافتح بيني وبينهم
فتحا ونجني ومن معي من المؤمنين ﴿١١٨﴾ فأنجينه ومن معه في الفلك المشحون ﴿١١٩﴾ ثم أغرقنا بعد
الباقين ﴿١٢٠﴾ إن في ذلك لآية وما كان أكثرهم مؤمنين ﴿١٢١﴾ وإن ربك لهو العزيز الرحيم ﴿١٢٢﴾ كذبت
عاد المرسلين ﴿١٢٣﴾ إذ قال لهم أخوهم هود ألا تتقون ﴿١٢٤﴾ إني لكم رسول أمين ﴿١٢٥﴾ فاتقوا الله و
أطيعون ﴿١٢٦﴾ وما أسئلكم عليه من أجر إن أجري إلا على رب العلمين ﴿١٢٧﴾ أتبنون بكل ريع آية

113. (ان . . . تشعرون) their reckoning[268] is upon my Allah, if you but know;

114. (وما . . . المؤمنين) and I am not to drive away the believers.[269]

115. (ان . . . مبين) I am not but a manifest warner.

116. (قالوا . . . المرجومين) They said : if thou desistest not, thou shalt be of those stoned.

117. (قال . . . كذبون) He said: Lord! my people have belied me.

118. (فافتح . . . المؤمنين) So decide Thou between us and them, and deliver me and those who are with me of the believers.

119. (فانجينه . . . المشحون) Therefore We delivered him and those with him in a laden ark.[270]

120. (ثم . . . البقين) Then We drowned the rest thereafter.

121. (ان . . . مؤمنين) Verily in this *story*[271] is a sign:[272] yet most of them are not believers.

122. (وان . . . الرحيم) And thy Lord! He is the Mighty, the Merciful.

SECTION 7

123. (كذبت . . . المرسلين) The 'Aad belied *our* envoys;[273]

124. (اذ قال . . . تتقون) when their brother Hūd said to them: fear you not?

125. (انى . . . امين) Verily I am unto you a trusted messenger;

126. (فاتقوا . . . واطيعون) so fear Allah and obey me;

127. (وما . . . العلمين) and I ask of you no wage for it; my wage is but with the Lord of the worlds.

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268. (if they are insincere, and are feigning belief in prospect of some worldly advantage).

269. (as you suggest me to do in order to win you over).

270. *i. e.*, ark filled with living creatures. See P. XII. n. 104.

271. *i. e.*, in the ultimate triumph of Noah and the destruction of his rebellious people.

272. (of Our power).

273. See P. VIII. n. 523.

تَعْبَثُونَ ۝١٢٨ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ۝١٢٩ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ۝١٣٠ فَاتَّقُوا اللَّهَ وَ
أَطِيعُونِ ۝١٣١ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۝١٣٢ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ۝١٣٣ وَجَنَّاتٍ وَعُيُونٍ ۝١٣٤ إِنِّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝١٣٥ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ۝١٣٦ إِنْ هَٰذَا
إِلَّا خُلُقُ الْأَوَّلِينَ ۝١٣٧ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝١٣٨ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ۝١٣٩ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝١٤٠ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝١٤١ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا
تَتَّقُونَ ۝١٤٢ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝١٤٣ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝١٤٤ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ

128. (اتبنون . . . تعبثون) Do you build on every eminence a landmark[274] in vanity?

129. (وتتخذون . . . تخلدون) And do you take *for yourselves* castles that perhaps you may abide?[275]

130. (واذا . . . جبارين) And when you seize[276] you seize *like unto* tyrants.[277]

131. (فاتقوا . . . واطيعون) So fear Allah and obey me.

132. (واتقوا . . . تعلمون) And fear Him who has aided you with all that you know.[278]

133. (امدكم . . . وبنين) He has aided you[279] with the cattle and sons;

134. (وجنت . . . وعيون) and gardens and springs.[280]

135. (انى . . . عظيم) Verily I fear for you the torment of a mighty Day.

136. (قالوا . . . الوعظين) They said : it is equal to us whether thou admonishest or art thou not of the admonishers.[281]

137. (ان . . . الاولين) This[282] is but a custom of the ancients;[283]

138. (وما . . . بمعذبين) and we are not going to be tormented.

139. (فكذبوه . . . مومنين) And they belied him; so We destroyed them. Verily in this[284] *story* is a sign; yet most of them are not believers.

140. (وان . . . الرحيم) And verily thy Lord! He is the Might, the Merciful.

SECTION 8

141. (كذبت . . . المرسلين) The Thamūd belied *our* envoys;[285]

142. (اذ قال . . . تتقون) when their brother Sālih said unto them : fear you not?

143. (انى . . . امين) Verily I am unto you a trusted messenger.

144. (فاتقوا . . . واطيعون) So fear Allah and obey me.

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274. *i. e.*, a monument indicative of splendour and commemorating deeds of valiance.

275. (therein for ever).

276. (any creature of God).

277. *i. e.*, with utter callousness, and not at all with a view to amending and reforming the offender.

278. *i. e.*, with gifts both material and immaterial.

279. (both in your individual and collective capacity).

280. 'The 'Aad lived in the most fertile part of Arabia, *viz.* Yaman and Haḍramaut, spreading from the coasts of the Persian Gulf to the then borders of Mesopotamia.

281. The form of the words implies: We have had plenty of admonishers like you.

282. (preaching of yours).

283. This sounds curiously similar to the modern contempt for every 'revivalist' movement.

284. *i. e.*, in the ultimate destruction of the rejectors.

285. See P. VIII. n. 542.

أَجْرِيَ إِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿١٤٥﴾ أَتُتْرَكُوْنَ فِيْ مَا هٰهُنَا آمِنِيْنَ ﴿١٤٦﴾ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿١٤٧﴾ وَّزُرُوْعٍ وَّ
نَخْلٍ طَلْعُهَا هَضِيْمٌ ﴿١٤٨﴾ وَتَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا فٰرِهِيْنَ ﴿١٤٩﴾ فَاتَّقُوا اللّٰهَ وَأَطِيْعُوْنِ ﴿١٥٠﴾ وَلَا تُطِيْعُوْٓا أَمْرَ
الْمُسْرِفِيْنَ ﴿١٥١﴾ الَّذِيْنَ يُفْسِدُوْنَ فِي الْأَرْضِ وَلَا يُصْلِحُوْنَ ﴿١٥٢﴾ قَالُوْٓا إِنَّمَآ أَنْتَ مِنَ الْمُسَحَّرِيْنَ ﴿١٥٣﴾ مَآ أَنْتَ
إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِاٰيَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٥٤﴾ قَالَ هٰذِهٖ نَاقَةٌ لَّهَا شِرْبٌ وَّلَكُمْ شِرْبُ يَوْمٍ مَّعْلُوْمٍ ﴿١٥٥﴾
وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيْمٍ ﴿١٥٦﴾ فَعَقَرُوْهَا فَأَصْبَحُوْا نٰدِمِيْنَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ
إِنَّ فِيْ ذٰلِكَ لَاٰيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٥٩﴾ كَذَّبَتْ قَوْمُ لُوْطِ ع

145. (وما . . . العلمين) And I ask you no wage for it, my wage is but with the Lord of the worlds.

146. (اتترکون . . . آمنین) Will ye be left secure in[286] what is before us;

147. (فی . . . عیون) in gardens and springs;

148. (وزروع . . . هضیم) and cornfields and palm-trees of which the spathes are fine?[287]

149. (و تنحتون . . . فرهین) And do you hew out in the rocks houses skilfully?[268]

150. (فاتقوا . . . و اطیعون) so fear Allah and obey me.

151. (ولا . . . المسرفین) And do not follow the bidding of the extravagant,[289]

152. (الذین . . . یصلحون) who act corruptly in the land and do not rectify.

153. (قالوا . . . المسحرین) They said : thou art but one of the bewitched.

154. (ما انت . . . الصٰدقین) Thou art but a human being like us.[290] So bring thou a sign[291] if thou art of the truthful.

155. (قال . . . معلوم) He said : younder is a she-camel; to her is a drink, and to you is a drink, *each* on a day known.[292]

156. (ولا . . . عظیم) And do not touch her with an evil, lest there take hold of you the torment of a mighty Day.

157. (فعقروها . . . ندمین) Then they hamstrung her; then they became regretful.[293]

158. (فاخذهم . . . مومنین) So the chastisement overtook them. Verily in this *story* is a sign,[294] yet most of them are not believers.

159. (وان . . . الرحیم) And verily thy Lord ! He is the Mighty, the Merciful.

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286. *i. e.*, in the enjoyment of.

287. See *Sūrat-ul-A'araf*, verse 74. (P. VIII).

288. The Thamudites, like modern nations of Europe, were great artists and architects. See P. VIII. n. 548.

289. *i. e.*, of those who exceed the ordinances of God.

290. (and as such cannot be a prophet). A mere mortal, who is neither a demi-god nor an angel, cannot be expected in the polytheistic ideologies to be a conveyer of any Divine message.

291. *i. e.*, a wonder; a miracle.

292. See P. VIII. n. 546 ff.

293. (at their want of belief and piety, as they perceived the doom).

294. (of His might and majesty).

وَقَالَ الَّذِينَ ١٩

الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَ
تَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ
الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾
إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾ إِنَّ
فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾ كَذَّبَ أَصْحَابُ لْئَيْكَةِ ع

SECTION 9

160. (كذبت . . . المرسلين) Then people of Lūṭ[295] belied *Our* envoys;

161. (اذ قال . . . تتقون) When their brother Lūṭ said to them : fear you not?

162. (انی . . . امين) Verily I am unto you a trusted messenger.

163. (فاتقوا . . . اطيعون) So fear Allah and obey me.

164. (وما . . . العلمين) And I ask of you no wage for it; my wage is but with the Lord of the worlds.

165. (اتاتون . . . العلمين) Do you go in, of all creatures, unto the males ?[296]

166. (و تذرون . . . عدون) And do you leave your spouses your Lord has created for you? Aye! you are a people trespassing.[297]

167. (قالوا . . . المخرجين) They said : if thou desistest not,[298] O Lūṭ! thou shalt be of those driven forth.[299]

168. (قال . . . القالين) He said : verily I am of those who abhor what you do.[300]

169. (رب . . . يعملون) Lord! deliver me and my household from what they work.

170. (فنجينه . . . اجمعين) So We delivered him and his household all;

171. (الا . . . الغبرين) save an old woman among the lingerers.[301]

172. (ثم . . . الآخرين) Thereafter We annihilated the rest.

173. (وامطرنا . . . المنذرين) And We rained on them a rain[302]——ill was the rain on those warned.[303]

174. (ان . . . مؤمنين) Verily in this[304] *story* is a sign,[305] yet most of them are not believers.

175. (و ان . . . الرحيم) And verily thy Lord! He is the Mighty, the Merciful.

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295. See P. VIII. nn. 561, 562.

296. Like many of the moderns, Lot's people were addicted to sexual perversities, specially homo-sexuality. See P. VIII. n. 564.

297. (all limits) See P. VIII. n. 565.

298. (from thy sermonising).

299. See P. VIII. n. 567. 'Banishment . . . is the punishment of expelling an offender from his native land. . . . The easiest way, short of summary execution, to rid the State of an evil-doer was to expel him from its boundaries. We find evidence of this in the records of all ancient nations.' (ERE. II. p. 346).

300. (and so do not expect that my remostrances and denunciations will ever cease).

301. When the frightful eruption shook the Jordan Valley, when on that distant morning the mountains fell apart to form the semi-tropical cleft that runs north into Galilee, Lot's wife, unable to bring herself to part from the ease and the comfort of the good days, and disregarding the command, 'Look not behind thee', paused in her flight. She turned to gaze back on the city, wishing perhaps that she could run back and take something from the burning walls of her home. And in that unfortunate moment she became the pillar. (Morton, *Women of the Bible*, p.29) Salt formations are common near the Southern end of the Dead Sea. *Jobel Usdum*, 'Mount Sodom', is a ridge of rock salt, 5 m. long and several hundred feet high. Near its base are numerous detached pinnacles of salt, and at different times particular pillars have been popularly identified with Lot's wife. (NSBD. p. 522). See also P. VIII. nn. 569, 570, 571.

302. (of brimstone) See also P. VIII. n. 572.

303. *i. e.*, those who were warned but who remained indifferent and heedless.

304. *i. e.*, in this wholesale destruction of a wicked people.

305. (of God's judgment).

الْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَ
اتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا
وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّي
أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ

SECTION 10

176. (كذب . . . المرسلين) The dwellers of the wood[306] belied *Our* envoys.

177. (اذ قال . . . تتقون) When their brother Shu'aib[307] said to them : fear you not?

178. (انى . . . امين) Verily I am unto you a trusted messenger;

179. (فاتقوا . . . و اطيعون) so fear Allah and obey me.

180. (وما . . . العلمين) And I ask you no wage;[308] my wage is but with the Lord of the worlds.

181. (اوفوا . . المخسرين) Give full measure, and be not of those who cause *others* to lose.

182. (وزنوا . . . المستقيم) And weigh with a straight balance.[309]

183. (ولا . . . مفسدين) And defraud not people of their things,[310] and commit not corruption on the earth.

184. (واتقوا . . . الاولين) So fear Him who created you[311] and the former generations.[312]

185. (قالوا . . . المسحرين) They said : thou art but of the bewitched.

186. (وما . . . الكذبين) And thou art but a human being like us,[313] and we consider thou *to be* of the liars.

187. (فاسقط . . . الصدقين) So cause thou a fragment of the sky to fall upon us, if thou art of the truthful.[314]

188. (قال . . . تعملون) He said: My Lord![315] is the Best Knower of what you work.[316]

189. (فكذبوه . . . عظيم) Then they belied him. Wherefore there seized them[317] torment of the day of shadow. Verily it was the torment of a mighty Day.[318]

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306. (near Madyan). ايكة signifies 'The thicket, or collection of tangled trees, or the tangles of luxuriant, or abundant and dense trees.' (LL) See P. VIII. n. 575; P. XVII. n. 392.

307. See P. VIII. n. 576.
308. *i. e.*, for my preaching.
309. (observing in full all rules of commercial morality).
310. See VIII. n. 580.
311. 'You' refers to mankind.
312. *i. e.*, preceding created beings.
313. See n. 290 above.
314. *i. e.*, we challenge thee to perform this miracle for us if thou are a true prophet of God.
315. (and not I).
316. (so He will decide how to deal with you).
317. 'The punishment of the day of clouds beneath which was a hot wind; or an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, and they perished beneath it.' (LL)
318. According to the commentators, God first plagued them for seven days with such intolerable heat that all their waters were dried up, and then brought a cloud over them, whose shade they eagerly sought, when they were all destroyed by a hot wind and fire which proceeded from it.

فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَتَنزِيلُ
رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ
مُّبِينٍ ﴿١٩٥﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾ وَلَوْ
نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ
الْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾
فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ

190. (ان . . . مؤمنين) Verily in this[319] *story* is a sign;[320] yet most of them are not believers.

191. (وان . . . الرحيم) And verily thy Lord! He is the Mighty, the Merciful.

SECTION 11

192. (وانه . . . العلمين) Verily it[321] is a revelation of the Lord of the worlds.

193. (نزل . . . الامين) The Trusted Spirit[322] has brought it down;[323]

194. (على . . . المنذرين) upon thy heart,[324] that thou mayest be of the warners.[325]

195. (بلسان . . . مبين) in plain Arabic speech.[326]

196. (وانه . . . الاولين) And verily it[327] is[328] in the Scriptures of the ancients.[329]

197. (اولم . . . اسرائيل) Is it not an evidence[330] with them[331] that the learned among the Children of Isrā'īl know it?[332]

198. (ولو . . . الاعجمين) And had We Revealed it to any of the non-Arabs,[333]

199. (فقرأه . . . مومنين) and he had read it unto them,[334] *even* then they[335] would not have been believers in it.

200. (كذلك . . . المجرمين) In this wise We have made way for it[336] into the hearts of the culprits.

201. (لا . . . الاليم) They will not believe in it[337] until they see the afflictive torment.[338]

202. (فياتيهم . . . يشعرون) It shall come unto them suddenly, and they will not perceive.[339]

203. (فيقولوا . . . منظرون) Then[340] they will say: are we to be respited?

204. (افبعذابنا . . . يستعجلون) Do they then wish to hurry[341] Our chastisement?

205. (افرءيت . . . سنين) Think![342] if We let them enjoy[343] for years;

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319. *i. e.*, in the total extinction of this great trading community.

320. (of the vindication of His apostles).

321. *i. e.*, the Holy Qur'ān.

322. *i. e.*, the angel Gabriel, who is entrusted with the divine revelations.

323. (so that there is no possibility of any tampering with the Holy Text).

324. (O Prophet! so that the Divine Message is exactly, accurately imprinted on thy mind).

325. (like the prophets of old to their own nation). The holy Prophet of Islam had a double office. He was, like all other prophets, an apostle to his nation, the Arabians. And he was an apostle to the mankind in general. The argument that is here being developed refers to his first aspect, and it is the pagans of Arabia that are here directly addressed.

326. Which has also been the language of the holy patriarchs and of the ancient Hebrews. 'One might assume, as some scholars have done, that the Israelites' language in patriarchal times was Aramaic. Hommel maintains that Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic.' (JE. VI. p. 307) 'The Arabic language is on the whole nearest to the primitive Semitic speech as it is by far the oldest and purest of all living tongues and its speakers in Arabia belong to the oldest and purest of races.' (DB. V. p. 87).

327. *i. e.*, the Holy Qur'ān.

328. *i. e.*, has found honourable mention.

329. See P. IX. nn. 220, 221.

330. *i. e.*, an argument establishing the divine origin of the Qur'ān.

331. *i. e.*, the Makkan pagans.

332. *i. e.*, the learned Jews themselves know and acknowledge that the advent of the Prophet of Islam is foretold in their sacred books. Some amongst the Jews not only encouraged the Prophet 'in the idea that he might be' but 'even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren.' (Muir, *op. cit.*, p. 98).

333. (and he being a non-Arab, the miracle of the excellence of the language of the Qur'ān would have been all the greater).

334. (as a teacher and expositor).

335. *i. e.*, the Makkan pagans.

336. *i. e.*, obstinate infidelity.

337. *i. e.*, in the Holy Qur'ān.

338. (on their death).

339. (its approach).

340. (when it is too late).

341. (by their constantly defying the Prophet to bring some signal and miraculous destruction on them, such as a shower of stones, etc.).

342. (O reader!).

343. (the advantage of this life).

جاءهم ما كانوا يوعدون ﴿٢٠٦﴾ ما أغنى عنهم ما كانوا يمتعون ﴿٢٠٧﴾ وما أهلكنا من قرية إلا لها منذرون ﴿٢٠٨﴾
ذكرى وما كنا ظالمين ﴿٢٠٩﴾ وما تنزلت به الشياطين ﴿٢١٠﴾ وما ينبغي لهم وما يستطيعون ﴿٢١١﴾ إنهم عن السمع
لمعزولون ﴿٢١٢﴾ فلا تدع مع الله إلها آخر فتكون من المعذبين ﴿٢١٣﴾ وأنذر عشيرتك الأقربين ﴿٢١٤﴾
واخفض جناحك لمن اتبعك من المؤمنين ﴿٢١٥﴾ فإن عصوك فقل إني بريء مما تعملون ﴿٢١٦﴾ وتوكل
على العزيز الرحيم ﴿٢١٧﴾ الذي يراك حين تقوم ﴿٢١٨﴾ وتقلبك في الساجدين ﴿٢١٩﴾ إنه هو السميع العليم ﴿٢٢٠﴾ هل
أنبئكم على من تنزل الشياطين ﴿٢٢١﴾ تنزل على كل أفاك أثيم ﴿٢٢٢﴾ يلقون السمع وأكثرهم كاذبون ﴿٢٢٣﴾

206. (ثم . . . يوعدون) and then there comes to them what[344] they had been promised;

207. (ما اغنى . . . يمتعون) those shall not avail them what they enjoyed.[345]

208. (وما . . . منذرون) Not a city We destroyed but it had *its* warners;

209. (ذكرى . . . ظالمين) by way of admonition, and We have never been unjust.[346]

210. (وما . . . الشيطين) And it is not the devils who have brought it down.[347]

211. (وما . . . يستطيعون) Neither it[348] behoves them,[349] nor they can.[350]

212. (انهم . . . لمعزولون) Verily very far from its hearing[351] are they removed.

213. (فلا . . . المعذبين) So call not thou upon another god along with Allah lest thou be doomed

214. (وانذر . . . الاقربين) And warn thou[352] thy clan, the nearest ones.[353]

215. (واخفض . . . المؤمنين) And behave thou with meekness[354] towards those who follow thee as believers.[355]

216. (فان . . . تعملون) And if they disobey thee,[356] say thou: I am quit of what you do.[357]

217. (و توكل . . . الرحيم) And rely thou upon the Mighty, the Merciful;[358]

218. (الذى . . . تقوم) Who sees thee when thou stand up;[359]

219. (و تقلبك . . . السجدين) and thy movement[360] among those who fall prostrate.[361]

220. (انه . . . العليم) Verily He! He is the Hearer, the Knower.

221. (هل . . . الشيطين) Shall I[362] declare to you[363] upon whom the devils[364] descend ?

222. (تنزل . . . اثيم) They descend upon every calumniator, sinner;[365]

223. (يلقون . . . كذبون) *who* give ear,[366] and most of them are liars.[367]

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344. *i. e.*, the doom.

345. (of this life).

346. (so as to inflict punishment without ample warning).

347. (as to the Makkan pagans imagine).

348. *i. e.*, a Book so elevating.

349. How is it possible that devils should have anything to do with a Book so lofty in its conception, so perfect in its execution, and so excellent in its teachings ?

350. (produce such a Book even if they willed). The pagans maintained that the Qur'ān was prompted by the devils. The Qur'ān answers, that, in the first place, it was preposterous to assume that the propagators of darkness would prompt a Book that is Light in its entirety; and, secondly, it was beyond their powers, even if they willed. Neither it is meet for them, nor it is within their power.

351. (the discourse of the angels in heaven).

352. (in the first place, O Prophet !).

353. 'What is very striking in the religious career of Muhammad,' remarks an eminent Orientalist, 'at the beginning of his activity, is that the first converts he made were among the members of his own family and relatives. I believe that he is the only founder of religion who had the privilege of gaining to his cause those nearest to him either through blood or through close connection.' (Edouard Montet, quoted in Dr. Zaki Ali's *Islam in the World*, p. 5) 'The missionary spirit of Islam is no after-thought in its history ; it interpenetrates the religion from its beginning,' says another Christian scholar, 'As soon as the Prophet was convinced of his divine mission, his earliest efforts were directed towards persuading his own family of the truth of the new doctrine. . . . The first convert was his faithful and loving wife Khadijah. . . . Among the earliest believers were his adopted children Zayd and 'Ali, and his bosom friend Abū Bakr.' (Arnold, *Praching of Islam*, pp. 11-12) 'The life of the Prophet himself presented, for succeeding generations, an example of Muslim missionary activity. When he began his prophetic career, his first efforts were directed towards persuading his own family ; his earliest converts were his wife, Khadijah, his adopted children, Zaid and 'Ali, and some members of his immediate circle.' (ERE. VIII. p. 746).

354. *Lit.*, And lower thou thy wings.

355. (and accept thy warning).

356. (and reject thy warning).

357. *i. e.*, I am free of responsibility for your doings.

358. (disregarding the threats of thy powerful enemies).

359. (for prayer).

360. (in prayer and outside it).

361. (in prayer) *i. e.*, Who watches thee when thou risest up to spend the night in prayer and devotion and thy solicitude for the Muslims' exact observance of their duty.

362. ——say thou, O Prophet!——

363. (O people!).

364. (who according to your malicious suggestion have inspired the Qur'ān).

365. A description diametrically opposed to the holy, pure, and virtuous life of the Prophet, and exactly fitting his opponents.

366. (to the words of the devils).

367. (by nature or by habit).

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ﴿٢٢٤﴾ اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ﴿٢٢٥﴾ وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ﴿٢٢٦﴾
اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ وَسَيَعْلَمُ
الَّذِيْنَ ظَلَمُوْۤا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ﴿٢٢٧﴾

224. (والشعراء . . . الغاون) *As for* the poets,[368] *it is* the deluded[369] *who* follow them.[370]

225. (الم . . . يهيمون) Dost thou not see,[371] that they[372] wander aimlessly in every vale.[373]

226. (وانهم . . . يفعلون) and that they say, what they do not act.[374]

227. (الا . . . ينقلبون) save those[375] who believe and work righteous *deeds* and remember Allah much[376] and[377] vindicate themselves after they have been wronged.[378] And those who do wrong,[379] shall presently come to know by what overturning they are being overturned.

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368. Who, in pagan Arabia, were held in esteem and awe. 'The poets, when under inspiration, were believed to be under the power of Jinn. This gave them great distinction. They were, before Islam, often the leaders and representatives of those tribes. Honour was accorded them, not from appreciation of intellectual endowment or of artistic genius but because of their uncanny connection with the supernatural.' (ERE. X. p. 135) "The poets," in Arabia, were the "men of knowledge" for their people. 'Their incantations held good as oracles, first of all for their several tribes, but no doubt extending their influence often beyond their own particular septs.' (De Boer, *History of Philosophy in Islam*, p. 2) 'As his office developed the poet acquired a variety of functions. In battle his tongue was as effective as his people's bravery. In peace he might prove a menace to public order by his fiery harangues. His poems might arouse a tribe to action in the same manner as the tirade of a demagogue in a modern political campaign. As the press agent, the journalist, of his day his favour was sought by princely gifts, as the records of the courts of al-Hirah and al-Ghassān show. He was . . . . . both moulder and agent of public opinion. *Qat al-lisān* (cutting off the tongue) was the formula used for 'subsidizing him and avoiding his satires.' (Hitti. *op. cit.*, pp. 94-95).

369. *i. e.*, those straying in the course of evil; the wicked; those having no relation with the realities of life.

370. (in their wild fancies, bereft of their sense of reality).

371. (O reader!).

372. *i. e.*, the poets.

373. *i. e.*, always indulging in fancies and phantasms divorced from real life. The Arab poets very often painted a vicious thing so vividly and alluringly as to excite passions and to darken the intellect. Poetry unless kept under control by reason or Revelation, is apt to lead to mental unbalance and hysteria, and is the fountain-head of false values.

374. *i.e.*, living in an imaginary world of their own their deeds do not at all conform with their professions.

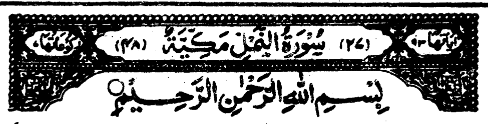
375. (of the poets).

376. (in their poetry ; thus vindicating the religion of God thereby).

377. (even in their satirical invectives when overpowered by grave provocation). Poetry, with its usual concomitant of imagination running riot, is condemned outright. An exception is made in favour of such poets as enjoin the true faith and piety and vindicate and promulgate the religion of God or write satirical verse in sheer self-defence.

378. (among the infidels).

379. (to their own souls by their impiety and irreligion).



طٰسٓ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَكِتَابٍ مُّبِيْنٍ ﴿١﴾ هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٢﴾ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ
وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿٣﴾ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ
يَعْمَهُوْنَ ﴿٤﴾ اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَهُمْ فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ﴿٥﴾ وَاِنَّكَ لَتُلَقَّى الْقُرْاٰنَ
مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ ﴿٦﴾ اِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ اِنِّيْٓ اٰنَسْتُ نَارًا ۗ سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِيْكُمْ

Sūrat-un-Naml

The Ant. XXVII

(Makkan, 7 Sections and 93 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طس . . . مبين) Tā. Sīn.[380] These are the verses of the Qur'ān and a Book luminous——

2. (هدى . . . للمؤمنين) a guidance and glad tidings to the believers;

3. (الذين . . . يوقنون) who establish the prayer and pay the poor-rate, and of the Hereafter they are convinced.

4. (ان الذين . . . يعمهون) Verily those who do not believe in the Hereafter ——fair-seeming to them We have made their works, so that they wander perplexed.[381]

5. (اولئك . . . الاخسرون) Those are they for whom there will be an ill chastisement,[382] and in the Hereafter they will be the greatest losers.[383]

6. (و انك . . . عليم) And surely thou[384] art receiving the Qur'ān[385] from before the Wise, the Knowing.[386]

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380. See P. I. n. 28.
381. (bereft of all peace and tranquillity of mind).
382. (at their death).
383. (never to be redeemed).
384. (O Prophet !).
385. ——a gift so precious——
386. (so in contemplation of this, the highest gift, do not grieve over the fate of the infidels)

بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَآءَهَا نُودِيَ أَنْ بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَ
سُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِينَ ﴿٨﴾ يٰمُوسٰى إِنَّهُ أَنَا اللّٰهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ فَلَمَّا رَاٰهَا تَهْتَزُّ
كَأَنَّهَا جَآنٌّ وَلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ يٰمُوسٰى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿١٠﴾ إِلَّا
مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوٓءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوٓءٍ فِي تِسْعِ اٰيٰتٍ إِلٰى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فٰسِقِينَ ﴿١٢﴾ فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا
مُبْصِرَةً قَالُوا هٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَّعُلُوًّا فَانظُرْ كَيْفَ

7. (اذ قال . . تصطلون) *Re-call* when Mūsā *came* to his household *and* said: verily I see a fire afar;[387] I shall forthwith bring you tidings thereof,[388] or bring you a brand lighted therefrom, haply you may warm yourselves.[389]

8. (فلما . . . العٰلمين) Then when he came to it, he was cried unto[390] thus: Blessed[391] is whosoever[392] is in the fire and whosoever is around it,[393] and hallowed be Allah,[394] the Lord of the worlds.[395]

9. (يٰموسٰى . . . الحكيم) O Mūsā! it is really I, Allah,[396] the Mighty, the Wise.[397]

10. (والق . . . المرسلون) And cast down thy rod. Then when he saw it wriggling as though it was a serpent,[398] he turned in flight and did not look back.[399] Mūsā! do not be alarmed, in My presence the sent ones do not fear;

11. (الا . . . رحيم) excepting any who may have done wrong[400] and thereafter changes evil for good;[401] then verily I am Forgiving, Merciful.

12. (وادخل . . . فٰسقين) And put thy hand into thy bosom,[402] it shall come forth white, without any hurt: among nine signs to Fir'awn and his people.[403] Verily they have been a people transgressing.[404]

13. (فلما . . . مبين) Then when Our signs came to them illuminating,[405] they said:[406] this is a magic manifest.

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387. The night was dark and snowy. See P. XVI. n. 258.
388. (regarding our way) Moses had lost his way.
389. See P. XVI. n. 257.
390. (by a voice).
391. *i. e.*, chosen of God; recipient of special favour from Him.
392. (of the angels).
393. *i. e.*, Moses.
394. *i. e.*, far removed from being circumscribed by space.
395. How foolish of men then to identify such a One with fire! This required special emphasis in view of the very extensive cult of Fire.' 'Fire-worship-

pers were found in many lands and civilizations. To-day the chief cults based upon fire-worship are those cf the Parsees. Fire also plays an important part in Hiduism.' (Law, *Romance of Fire*, pp. 10, 11). See also P. XXVII. n. 402.

396. (calling unto you, and not fire).

397. *i. e.*, above all conditions; and not fire, which is a material physical object.

398. See P. XVI. n. 266.

399. See P. XVI. n. 267.

400. (and therefore he apprehends God's anger).

401. (as was the case with Moses who had undesignedly killed an Egyptian).

402. (of thy robe). جيب is an 'opening at the neck and bosom of a shirt and the like.' (LL).

403. 'And the Lord said unto Moses. . . . And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.' (Ex. 7 : 1-3). Also *see* P. IX. nn. 103, 104 ff.

404. See XVI. n. 266; P. XIX, nn., 179, 181.

405. 'And when Our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill, explained by جعلهم بصراً. or giving light; shining; or illuminating: or being conspicuous, manifest, or evident.' (LL).

406. (denying the divine origin of these miracles altogether).

كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾ وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِي فَضَّلَنَا
عَلٰى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمٰنُ دَاوُدَ وَقَالَ يٰۤاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ
الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمٰنَ جُنُودُهُ مِنَ الْجِنِّ وَ
الْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتّٰى إِذَآ أَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ يٰۤاَيُّهَا النَّمْلُ
ادْخُلُوا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُودُهُ ۙ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَ
قَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضٰىهُ

14. (وجحدوا . . . المفسدين) And they gainsaid them,[407] out of spite and arrogance,[408] although their souls were convinced thereof.[409] So behold! what has been the end of the corruptors.[410]

SECTION 2

15. (ولقد . . . المؤمنين) And assuredly We vouchsafed to Dā'ūd and Sulaimān, a knowledge,[411] and the twain said:[412] praise be to Allah who has preferred us[413] to many[414] of His believing bondmen![415]

16. (وورث . . . المبين) And Sulaimān inherited from Dā'ūd,[416] and he said: O mankind! we[417] have been taught[418] the language of birds,[419] and we have been vouchsafed of everything,[420] and surely this is an evident grace.[421]

17. (وحشر . . يوزعون) And there were gathered unto Sulaimān his hosts of jinns and mankind and birds,[422] and they were set in bands.[423]

18. (حتى . . . يشعرون) And when they came to the valley of the ants,[424] an ant[425] said: ants! enter your habitations lest Sulaimān and his hosts may crush you[426] while they perceive not.[427]

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407. *i. e.*, those manifest signs.

408. Or, in the language of the Bible, through their hard-heartedness. See Ex, 7, 8, 9, 10.

409. 'And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail. . . And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.' (Ex. 9: 27, 28, 34).

410. (both in this world and the Hereafter).

411. (of Divine laws and worldly wisdom) *Cf.* the OT :—'And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even

as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men. . . . And his fame was in all nations round about.' (1, Ki. 4: 29-31) 'Solomon is particularly extolled by the Rabbis for having asked in his dream nothing besides wisdom, which they declare served him as a shield against sinful thoughts. In this respect Solomon's wisdom was even superior to that of his father.' (JE. XI. p. 439) See also P. XVII. n. 168.

412. (in grateful acknowledgment of God's favours).

413. (by gifts and favours, both spiritual and temporal; by making us prophets as well as great kings).

414. 'Many' but not all, as some of His prophets are superior even to David and Solomon (peace be on them!).

415. This is to emphasize the highly religious and moral character of these two prophets of God, and to defend them against the blasphemous charges levelled against them in the Bible.

416. (his material kingdom as well as his spiritual eminence). 'Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man. . . . Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.' (1. Ki. 2: 1, 2, 12) 'Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.' (1, Ch. 29: 23).

417. ٹ here is a plural of majesty, and does not imply that there were others besides Solomon who knew the language of birds.

418. (by special grace of God).

419. 'And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.' (1 Ki. 10: 24) 'He wandered into the fields, and he heard the voices of the animals; the ass brayed, the lion roared, the dog barked, the rooster crowed, and behold he understood what they said, over the other.' (Polano, *op. cit.*, p. 196) 'Solomon was the wise king par excellence. . . He is said to have understood the languages of the beasts and the birds.' (JE. XI. p. 439) See also P. XVII. n. 168.

420. (requisite for the ruler of a great empire) 'So king Solomon exceeded all the kings of the earth for riches and for wisdom. . . . And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horse, and mules, a rate year by year.' (1, Ki. 10: 23, 25) 'And all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.' (1. Ch. 29: 23-25) 'And the Lord his God was with him, and magnified him exceedingly

(2, Ch. 1 : 1) 'Solomon was rewarded with riches and unprecendented glorious reign.' (JE. XI. p. 439) 'He developed commerce, and the products of other countries, Egypt, Arabia, and lands beyond, passed through Israel and brought the Hebrews increased wealth. . . . , . He sent a fleet to Ophir, in the south, which brought back gold and other rare and precious products. Solomon also cultivated the arts, particularly literature, architecture, and music.' (VJE. p. 610). 'Even allowing for the exaggerations of a later age, . . . he was clearly ruler over a larger territory than any other Israelite monarch. His court was splendid and he was allied by marriage to the Egyptian royal house. Trade was fostered and was made possible by the comparative peace of his reign. The country was thoroughly organised and a large civil service administered the affairs of the land.' (UHW. II. p. 817) 'Solomon . . . sought not imperial expansion but material wealth; and the wealth accumulated under his long rule has become proverbial.' (I. p. 677) 'The king's annual revenue is stated as 666 talents of gold, which would perhaps be £5,000,000 of our money. This did not include the profits of his commerce, whether derived from "merchantmen" . . . or from the tribute of the subject people; or from all the kings of the mingled people, or the governors of the provinces.' (Farrar, *Solomon: His Life and Times*, pp. 127-128).

421. (from God) Solomon, as befits a true man of God, ascribes every good he has to God.

422. 'His realm is described by the Rabbis as having extended . . . over the upper world inhabited by the angels and over the whole of the terrestrial globe with all its inhabitants, including all the beasts, fowls, and reptiles as well as the demons and spirits.' (JE. XI. pp. 439-440).

423. (owing to their enormous number).

424. So called from the large number of ants gathered there.

425. A species of animals well-known not only for industry but also for wisdom and foresight. 'Classical writers often refer to the industry, forethought, and ingenuity of the ant.' (EBi. c. 175) 'The industry of the harvesting ants, and the amount of work they accomplish, justify their being held up as examples of untiring energy . . . Their great sagacity is shown in numerous ways. . . . Their habit of laying-up food for the future, . . . places them with the bees and wasps, as regards intelligence, second only to man in the animal kingdom.' (c. 177) 'Lubbock thus sums up the evidence that "ants are exceedingly wise;" 'The anthropoid apes no doubt approach nearer to man in bodily structure than do other animals, but when we consider the habits of ants, their social organisation, their large communities and elaborate habitations, their roadways, their possession of domestic animals, and even, in some cases, of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence.' ' (DB. I. 103) 'It seems impossible to doubt that in many cases ants behave in a manner that must

be considered intelligent, that they learn by experience and that they possess memory. Lubbock goes so far as to conclude the account of his experiment with the remark that "It is difficult altogether to deny them the gift of reason . . . their mental powers differ from those of men, not so much in kind as in degree" ' (EBr. II. p. 88, 11th Ed).

426. (under foot).

427. 'While sailing over a valley where there were many swarms of ants, Solomon heard one ant say to the others, "Enter your houses ; otherwise Solomon's legions will destroy you" ' (JE. XI. p. 440).

وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّٰلِحِينَ (١٩) وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ
مِنَ الْغَائِبِينَ (٢٠) لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَاذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ مُّبِينٍ (٢١) فَمَكَثَ غَيْرَ بَعِيدٍ
فَقَالَ أَحَطتُّ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ (٢٢) إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ
مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (٢٣) وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (٢٤) أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَٰوَٰتِ وَ
الْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (٢٥) اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٢٦) قَالَ سَنَنظُرُ

19. (الصّٰلحين . . . فتبسم) So, amused[428] at her speech,[429] he smiled and said:[430] Lord! dispose me that I should be grateful for the favour wherewith Thou hast favoured me and my parents, and that I should work righteously pleasing Thee;[431] and out of Thy mercy enter me[432] among Thy righteous bondmen.[433]

20. (الغائبين . . . وتفقد) And he sought after the birds[434] and said: what is the matter that I do not see the hoopoe,[434-A] is he among the absentees?

21. (مبين . . . لاعذبنه) I shall chastise him surely or I shall slaughter him unless he offers me a good explanation.[435]

22. (يقين . . . فمكث) But he tarried not long, and[436] said: I have comprehended what thou hast not *yet* comprehended[437], and I came to thee from Saba[438] with a sure tiding.[439].

23. (عظيم . . . انی) I have found a woman ruling over them,[440] and she has been vouchsafed of everything.[441] and hers is a mighty throne [442]

24. (يهتدون . . . وجدتها) I have found her and her people adoring the sun instead of Allah, and Satan has made their work fairseeming to them and has barred them from the way, as they are not guided;[443]

25. (تعلنون . . . الا) So that they adore not Allah who brings forth the hidden in the heavens and the earth,[444] and knows what you[445] conceal and what you declare.

26. (العظيم . . . الله) Allah! there is no god but He! the Lord of the Magnificent Throne.[446]

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428. (and marvelling).

429. (so full of sagacity).

430. (overpowered with feelings of gratitude to his Creator).

431. 'Although he ruled as an absolute monarch . . . he was a man of peace——the most peace-loving, perhaps, of the Hebrew kings; and under his sway there was for about forty years in Palestine . . . **such peace as the** Hebrew nation had never known before or was ever to know again.' (**DB**. **IV**. p. 560).

432. *i. e.*, keep me entered.

433. *i. e.*, the prophets and the saints. So that Solomon remained a true Muslim and a prophet of God till the end of his time. This is expressly to refute the Christian charge that he had become ungodly in the later part of his life.

434. (taking a number of them).

434-A. Apparently of feeble wing-power, the bird 'is capable of very extended flight, as is testified by its wandering habits (for it occasionally makes its appearance in places very far removed from its usual haunts), and also by the fact that when pursued by a falcon it will rapidly mount to an extreme height and frequently effect its escape from the enemy.' (EBr. XIII. 676, 11th Ed.) 'A Palestinian bird. It winters in and near Egypt, and returns to Palestine in March. . . The Arabs, who call it *hud-hud*, from its cheery cry, ascribe to it the power of discovering water and of revealing secrets. In the late Jewish legends respecting Solomon the hoopoe plays a great part in connection with the queen of Sheba.' (EBi. c. 2107).

435. *i. e.*, some reasonable excuse for his absence.

436. (coming up to Solomon).

437. (so far) *i. e.*, I have known a certain territory in all its circumstances, which thou hast not known so far.

438. Sheba of the Bible. The Sabaeans were 'the ancient dwellers in South-West Arabia, in the parts now called Yemen, Hadramaut, and Asir. . . The land produced spices and incense and was a stage on the trade road from India, the Malaya archipelago and Africa. . . . Marib, 100 km. east of Sanaa was its capital.' (EBr. XIX. pp. 784, 785) Recent researches 'which have disclosed elaborate architectural remains, and brought to Europe hundreds of inscriptions, the work of Sabaeans, more than confirm the ancient fame of Sheba, and vindicate its claim, not only to wide commerce and a productive soil, but to an influential empire as well.' (DB. V. p. 85) 'Its ancient capital was Ma'rib, though San'a three days' journey to the west, was a city of greater renown. . . . Thus the Sabaean kingdom long comprised the whole of Tihāma, the S. W. coastland of Arabia. It also extended itself far both to the east and north.' (*ib*). 'In March 1934, a report appeared in the press that M. Malraux, a French aviator had discovered a city, still intact, which he identified with Saba (Sheba). It is said to be about 80 miles north of Marib, which in turn is north of Aden at the south end of the Red Sea. M. Malraux is reported to have gained glimpses of twenty or more square towers or temples of a Semitic type of architecture. Photographs of these ruins taken from the air . . . have been seen by the author.' (Marston, *The Bible is True*. p. 76).

439. (and was thus absent not on my own account but in thy service). Here is a Jewish version of the story. 'One day, the king, observing that the mountain-cock or hoopoe was absent, ordered that the bird be summoned forthwith. When it arrived it declared that it had for three months been flying hither and

thither seeking to discover some country not yet subjected to Solomon, and had at length found a land in the East, exceedingly rich in gold, silver, and plants, whose capital was called Kitor, and whose ruler was a woman, known as the Queen of Saba.' (JE. XI. p. 443).

440. The reference is to a queen named Bilqis. From a newspaper report (dated Sept. 1951) of a speech of Wendell Phillips, leader of an American Archaeological expedition to South Arabia:—'About the Queen of Sheba herself Phillips said there was no reason to doubt that she was a historical person who ruled a prosperous and well-organised kingdom. She definitely travelled north by camel to visit king Solomon and the journey must have had very great commercial importance.'

441. (which a ruler can require).

442. 'The wealth and luxury of the Yemen were proverbial among the Greeks and Romans, and their tales had a solid foundation. The monuments show the stools, chairs, and coaches of which they speak, and tell of gold (gilded ?) statues. The buildings and inscriptions that cover the country tell of its wealth, and show that the people were skilled masons. They must have been capable engineers to build the dam at Marib and the tanks at Aden.' (ERE. X. p. 883) 'The capital of Yemen . . . was Mareb, two days' journey north-east of a city called Sana, and great numbers of finely cut stones, inscriptions, coins and jewels still give evidence that a city of importance once stood there.' (Gilman, *op. cit.*, p. 10) 'The story of the Queen of Sheba is found in detail in the Second Targum to Esthar . . There, as in the Koran, it is the hoopoe that directed Solomon's attention to the country of Sheba and to its queen. The dust of that land was more precious than gold, and silver was like dirt in the streets.' (JE. XI. p. 235).

443. 'Over 100 gods and many temples are named . . . Sams, the sun, is the faminine and perhaps all goddesses are forms of it . . . There are indications that the moon, sun and Venus formed a divine family.' (EBr. XIX. p. 786) 'Her people were Sabeans; they stood on their rich wadies and on their lonely sands, and gazed up to heaven in wonder, as the stars, the sun and the moon shone out upon them, and they thought that such bright lights must be gods. Then they bowed their heads and worshipped the hosts of heaven.' (Gilman, *op. cit.*, p. 10) For the general prevalence of sun-worship see P. XXIV. n. 365.

444. حب السماء is the rain, and حب الارض is the herbage. (LL).

445. (O created beings!).

446. (before which the throne of the queen of Sheba pales into insignificance).

أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكٰذِبِينَ ﴿٢٧﴾ اِذْهَبْ بِّكِتٰبِي هٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا
يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يٰٓأَيُّهَا الْمَلَؤُا إِنِّيٓ أُلْقِيَ إِلَيَّ كِتٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُ مِنْ سُلَيْمٰنَ وَإِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ
الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يٰٓأَيُّهَا الْمَلَؤُا أَفْتُونِي فِيٓ أَمْرِي مَا كُنْتُ قَاطِعَةً
أَمْرًا حَتّٰى تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أُولُوا قُوَّةٍ وَّأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾
قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا أَعِزَّةَ أَهْلِهَآ أَذِلَّةً وَكَذٰلِكَ يَفْعَلُونَ ﴿٣٤﴾
وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنٰظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ أَتُمِدُّونَنِ

27. (قال . . . الكذبين) *Sulaimān* said: we shall now see whether thou hast spoken the truth[447] or whether thou art of the liars.

28. (اذهب . . . يرجعون) Go thou with this letter of mine,[448] and cast it down unto them[449] and turn aside from them, and see what they return.[450]

29 (قالت . . . كريم) She said:[451] O Chiefs! there has been cast to us an honourable epistle.[452]

30. (انه . . . الرحيم) It is from Sulaimān, and it runs: In the name of Allah, the Compassionate, the Merciful.

31. (الا . . . مسلمين) saying:[453] rise not against me, and come to me submissive.[454]

SECTION 3

32. (قالت . . . تشهدون) She said: O Chiefs! counsel me in the affair. I do not resolve on any affair until you counsel me.[455]

33. (قالوا . . . تامرين) They said: we possess great force and great might;[456] but thine is the command, we shall see[457] what thou commandest.[458]

34. (قالت . . . يفعلون) She said: verily the kings when they enter a city,[459] despoil it and make its most powerful inhabitants the most abased; so they also will do.[460]

35. (وانى . . . المرسلون) Therefore[461] I am going to send them a present, and see with what *answer* the envoys come back.[462]

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447. (in describing her splendour and her religion).

448. The use of birds as letter-carriers need not surprise the modern mind. 'The use of homing pigeons to carry messages is as old as Solomon and the ancient Greeks, to whom the art of training the birds came probably from the Persians, conveyed the names of Olympic victors to their various cities by this means. Before the electric telegraph this method of communication had a considerable vogue amongst stockbrokers and financiers.' (EBr. XVII. p. 921).

449. '. . . Solomon, accordingly, caused a letter to be tied to the hoopoe's

wing, which the bird delivered to the queen toward the evening as she was going out to make her devotions to the sun.' (JE. XI. 443).

450. (an answer to us after deliberation).

451. (to the nobles of her court and her ministers). 'Having read the letter, which was couched in somewhat severe terms, she immediately convoked a council of her ministers.' (JE. XI. p. 443).

452. *i. e.*, worthy of respect as is evident from its contents.

453. *i. e.*, and it is to the effect that——. ألا is a particle denoting تحضيض *i. e.*, when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it.' (LL).

454. (to the true faith). Notice the Solomon, as befits his prophetic office, exhorts the queen to accept true monotheistic faith. The text of the letter as given in the Talmud is as follows: 'From me, king Solomon, peace to thee and thy government. Let it be shown to thee that the Almighty God has made me to reign over the whole world, the kingdom of the North, the South, the East, and the West. Lo, they have come to me with their congratulations, all save thee alone. Come thou also, I pray thee, and submit to my authority, and much honour shall be done thee; but if thou refusest, behold I shall by force compel thy acknowledgement. To thee, Queen Sheba, is addressed this letter in peace from me, King Solomon, the son of David.' (Polano, *op. cit.*, p. 202).

455. (and approve thereof). 'In terror she consulted with her elders and princes, who, however, knew nothing of Solomon, (JE. XI. p. 235) 'Now when Queen Sheba received this letter, she sent in haste for her elders and counsellors to ask their advice as to the nature of her reply.' (Polano, *op. cit.*, p. 202).

456. (so we are ready to make head against Solomon).

457. (thyself).

458. (and which we are ready to obey). 'They spoke but highly of the message and the one who sent it.' (Polano, *op. cit.*, 202).

459. (as conquerors).

460. *i. e.*, thus will Solomon and his army act towards us, if they happen to get the upperhand.

461. (instead of entering into a war with them). 'But the queen did not regard their words.' (Polano, *op. cit.*, p. 202).

462. 'Then she freighted several vessels with all kinds of treasures, and selected 6000 boys and girls, all of the same age, stature, and dress, and sent them with a letter to Solomon, acknowledging her submission to him and promising to appear before him within three years from that date.' (JE. XI, p. 443) 'She sent a vessel, carrying many presents of different metals, minerals and precious stones, to Solomon' (Polano, *op. cit.*, p. 202).

بِمَالٍ فَمَا اٰتٰىنِۦَ اللّٰهُ خَيْرٌ مِّمَّا اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ﴿٣٦﴾ اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ
بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَا اَذِلَّةً وَّهُمْ صٰغِرُوْنَ ﴿٣٧﴾ قَالَ يٰۤاَيُّهَا الْمَلَؤُا اَيُّكُمْ
يَاْتِيْنِيْ بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ﴿٣٨﴾ قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ
مِنْ مَّقَامِكَ ۚ وَاِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ ﴿٣٩﴾ قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِيْكَ بِهٖ قَبْلَ
اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ؕ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ ۖ لِيَبْلُوَنِيْۤ ءَاَشْكُرُ اَمْ
اَكْفُرُ ؕ وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ ﴿٤٠﴾ قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ

36. (فلما . . . تفرحون) Then when he[463] came to Sulaimān,[464] he said: are you going to add riches[465] to me[466]—— while what Allah has vouchsafed to me[467] is better than what He has vouchsafed to you.[468] Aye! it is you who exult in your present.[469]

37. (ارجع . . . صٰغرون) Go thou back to them[470] Surely we shall come upon them[471] with hosts which they cannot withstand and we shall drive them forth from their place abased and they will be humbled.[472]

38. (قال . . . مسلمين) *Sulaimān* said:[473] Chiefs! which of you will bring me her throne[474] before they[475] come to me surrendering themselves.[476]

39. (قال . . . امين) A giant[477] from the jinn said: I shall bring it to thee before thou arisest from thy seat;[478] surely I am strong enough for test and am reliable.[479]

40. (قال . . . كريم) But one who had some knowledge of the Book said: I shall bring it to thee before thy eye twinkles.[480] Then when *Sulaiman* saw it placed before him,[481] he said:[482] this is of the grace of my Lord that He may[483] test me whether I thank *Him* or am ingrate. Whosoever gives thanks only gives thanks for his own soul, and whosoever is ungrateful, then my Lord is Self-sufficient, Munificent.

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463. *i. e.*, the queen's embassy.
464. (with the presents).
465. (instead of submitting to the true religion).
466. *i. e.*, are you going to allure me with worldly goods?
467. (of His guidance).
468. (of some worldly goods).
469. (because to you the special object of glory is this showy, transitory world).
470. (with the presents that thou hadst brought).
471. (if they still refuse to accept the true religion).

472. (and shall be treated as a subject nation).

473. (after the embassy had departed).

474. (noted for its beauty and grandeur).

475. *i. e.*, the queen with her retinue.

476. This wonder Solomon wanted to be performed for demonstrating his power over nature——a great divine gift.

477. عفريت signifies anything that exceeds the ordinary bound; . . . عفريت is properly applied to jinnee, and signifies evil in disposition, and wicked or malignant.' (LL).

478. *i. e.*, seat of justice. Solomon used to sit in judgment everyday till noon.

479. *i. e.*, although the throne is very heavy, I am well able to perform the feat, and although it is greatly bejewelled, I may be trusted to bring it here intact.

480. *i. e.*, instantaneously; without the loss of a single moment. Literally, 'I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom' (LL).

481. Literally, 'standing in his presence.'

482. (as befitted a prophet of God).

483. (by His endowing me with such powers).

أَتَهْتَدِيٓ أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُۥ هُوَ ۚ وَ
أُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ
كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُۥ
صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ الْعَٰلَمِينَ ﴿٤٤﴾
وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾
قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

41 (قال . . . يهتدون) He said :[484] disguise her throne,[485] so that we may see whether she is guided or is of those who are not guided.[486]

42. (فلما . . . مسلمين) Then when she arrived,[487] it was said :[488] is thy throne like this? She said : *it is* as though it were it;[489] and we have been vouchsafed the knowledge[490] before this,[491] and we have been Muslims.[492]

43. (وصدها . . . كفرين) And there hindered her[493] what she worshipped instead of Allah; indeed she was of an infidel people.[494]

44. (قيل . . . العلمين) It was said to her : enter the palace.[495] Then when she saw it,[496] she imagined it a pool and[497] bared her shanks.[498] He said: it is a pavilion smoothed of crystal.[499] She said: Lord! I have wronged my soul,[500] and I surrender myself together with Sulaimān to Allah, the Lord of the worlds.[501]

SECTION 4

45. (ولقد . . . يختصمون) And assuredly We sent to Thamūd their brother Sālih,[502] saying : worship Allah Then lo! they became two parties[503] contending.

46. (قال . . ترحمون) He said : my people! why do you seek to hasten the evil before the good?[504] Why do you not seek the forgiveness of Allah, that haply you may be shown mercy?[505]

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484. (to his servants).

485. *i. e.*, change it out of recognition.

486. Solomon intended thereby to test the intelligence of the queen. If intelligent and of good common-sense she was the more likely to see her way to the Truth.

487. For a very different account of the visit of the queen of Sheba to Solomon in the Bible see 1, Ki, 10 : 1-13.

488. (to her by Solomon's attentants).

489. *i. e.*, though altered in form, it is substantially the same.

490. *i. e.*, the truth of thy prophethood.

491. (particular miracle).

492. (at heart already).

493. (from a public declaration of belief). It was not lack of intelligence, but merely a deep-rooted habit of idolatry that had so far prevented her from public profession of Islam or the religion of Unity.

494. (and brought up amongst them). The purport is that her continuance in paganism was not specially a fault of her own, but due to her faulty upbringing and to her vicious associates.

495. (of which the pavement was of transparent glass laid over running water).

496. *i. e.*, its floor.

497. (in lifting up her robe to pass through it).

498. 'On being informed of her arrival, Solomon sent his chief minister Benaiah, to meet her, and then seated himself in a glass pavilion. The queen, thinking that the king was sitting in the water, lifted up her dress, which caused Solomon to smile.' (JE. XI. p. 443) 'On her arrival he received her in a glass house. Thinking that Solomon was sitting in the water, she lifted up her skirt, whereupon he noticed hair on her feet.' (p. 236) Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in the water.' (Polano, *op. cit.*, p. 203) 'In the Second Targum on the Book of Esther we read that Solomon received the queen seated on a throne upon a floor of glass. She thought that he was sitting in the midst of water.' (Farrar, *Solomon: His Life and Times*, p. 135).

499. 'Solomon made the whole building entirely of white stone, and cedar wood, and gold, and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the temple of God with the like stones.' ("Ant." VIII. 5: 2).

500. (by my idolatry). 'She confessed that she had been unable to believe the rumours which had told of the king's wisdom and prosperity, but that the reality exceeded the fame. Happy were the servants and courtiers who stood by him, and heard his wisdom; blessed was the Lord his God who delighted in him, and who out of love for Israel had given them such a king to do judgment and justice among them.' (Farrar, *Solomon: His Life and Times*, p. 136).

501. This is the queen's public, formal, declaration of faith, although she had been a Muslim at heart earlier. See verse 43:—وكنا مسلمين. *Cf.* the Bible:—'And she said to the king. . . . Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel.' (1, Ki. 10: 6-9) Also 2 Ch: 9: 8. 'And when the queen had tested Solomons' wisdom, and witnessed his significance, she said: . .

Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in justice.' (Polano, *op. cit.*, p. 203) Later reports add that this queen was married to Solomon and bore him a son, a proginator of the whole race of the Ethiopian kings. 'Every legitimate *neguson negust*, or King of kings, traces his descent from the union of king Solomon with the Queen of Sheba. The substance of the claim is supported by the presence to-day of some 70,000 Jews in the southern provinces of Abyssinia.' (UHW. VI. p. 3404).

502. See P. VIII. n. 542.

503. (concerning the doctrine preached by Sāleḥ) *i. e.*, some believing in him and others rejecting.

504. *i. e.*, why do you urge and defy the divine vengeance ?

505. *i. e.*, the divine vengeance may be averted.

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ۚ قَالَ طٰٓئِرُكُمْ عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ ﴿٤٧﴾ وَكَانَ فِي
الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ فِي الْاَرْضِ وَلَا يُصْلِحُوْنَ ﴿٤٨﴾ قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَ
اَهْلَهٗ ثُمَّ لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ وَاِنَّا لَصٰدِقُوْنَ ﴿٤٩﴾ وَمَكَرُوْا مَكْرًا وَّمَكَرْنَا
مَكْرًا وَّهُمْ لَا يَشْعُرُوْنَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَقَوْمَهُمْ اَجْمَعِيْنَ ﴿٥١﴾
فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوْا ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ ﴿٥٢﴾ وَاَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَ
كَانُوْا يَتَّقُوْنَ ﴿٥٣﴾ وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَاْتُوْنَ الْفَاحِشَةَ وَاَنْتُمْ تُبْصِرُوْنَ ﴿٥٤﴾ اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ

47. (قالوا . . . تفتنون) They said : we augur ill of thee and of those who are with thee.[506] He said : your augury is with Allah.[507] Aye! you are a people being tempted.[508]

48. (وكان . . . يصلحون) And there were nine of a group in the city,[509] who spread corruption in the land and did not rectify.

49. (قالوا . . . لصدقون) They said : swear by God one to another that we shall surely fall upon him[510] and his household by night;[511] and thereafter we shall tell his heir :[512] we did not see the destruction of his household, and we are truthful.[513]

50. (و مكروا . . . يشعرون) And they plotted a plot,[514] and We plotted a plot,[515] and they perceived *it* not.

51. (فانظر . . . اجمعين) So behold thou[516] how was the end of their plot.[517] Verily We annihilated them and their nation all together.

52. (فتلك . . . يعلمون) Yonder[518] are their houses overturned,[519] for they did wrong. Verily herein is a sign[520] for a people who know.[521]

53. (و انجينا . . . يتقون) And We rescued them who believed and were wont to be *God*-fearing.

54. (ولوطا . . . تبصرون) And recall Lūṭ ! when he said to his people : do you commit indecency while you see *its enormity* ?[522]

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506. *i. e.*, we take you people as an evil presage.

507. *i. e.*, your own misdeeds, which shall prove to be the cause of your ultimate ruin, are registered with God.

508. (and doomed to punishment).

509. (more than the rest of the population).

510. *i. e.*, the Prophet Sāleḥ.

511. (and slay them).

215. (when he demands justice).

513. So all the conspirators were to tell lies together.

514. (against the prophet).

515. (against the conspirators).

516. (O Prophet !).

517. The conspirators were themselves killed by a huge piece of a rock falling on them, when they miserably perished.

518. *i. e.*, on the way of the Makkan caravan to Syria.

519. (and empty) *i. e.*, in ruins.

520. (of Our vindication of justice).

521. (and understand).

522. *i. e.*, while ye fully recognise its enormity? Observe and compare the increasingly complacent attitude of the modern civilization towards sexual inverts and perverts and the growing tendency among contemporary physicians and legislators to condone and make light of even the most atrocious homo-sexual practices.

شهوة من دون النساء بل انتم قوم تجهلون ﴿٥٥﴾ فما كان جواب قومه الا ان قالوا اخرجوا ال لوط
من قريتكم انهم اناس يتطهرون ﴿٥٦﴾ فانجينه واهله الا امراته قدرنها من الغبرين ﴿٥٧﴾ و
امطرنا عليهم مطرا فساء مطر المنذرين ﴿٥٨﴾ قل الحمد لله و سلم على عباده الذين
اصطفى الله خير اما يشركون ﴿٥٩﴾ ع

55. (انتم . . . تجهلون) Would you go in lustfully to men instead of women?[523] Aye! you are a people addicted to pagan *ways ?*

56. (فما كان . . . يتطهرون) There was no answer of his people save that they said : drive forth the family[524] of Lūṭ from your city.[525] They are a people clean indeed.[526]

57. (فانجينه . . . الغبرين) Then We rescued *Lūṭ* and his family[527] except his wife. Her[528] We destined to be of the lingerers.[529]

58. (وامطرنا . . . المنذرين) And We rained upon them a rain,[530] ill was that rain upon the warned[531]

SECTION 5

59. (قل . . . يشركون) Say thou :[532] *all* praise to Allah, and peace upon His bondmen whom He has chosen.[533] Is Allah Best, or what they[534] associate[535] *with Him.*

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523. See p. VIII. n. 564.

524. Or 'followers.' ال of a person is not only his family, but also his followers. (LL).

525. See P. VIII. n. 567.

526. (and consider us impure !) 'The verb is used derisively.' (LL).

527. (from Our sentence).

528. (who persisted in her infidelity and unbelief).

529. See P. VIII. n. 571.

530. (of stones). See P. VIII. n. 572.

531. *i. e.*, those who were warned but remained heedless.

532. (O Prophet !).

533. (to be His messengers).

534. *i. e.*, polytheists.

535. (with Him as objects of adoration and worship).

أَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ لَكُمْ مِّنَ

السَّمَآءِ مَآءً ۚ فَاَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ هُمْ قَوْمٌ
يَّعْدِلُوْنَ ﴿۶۰﴾ اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّجَعَلَ خِلٰلَهَاۤ اَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِىَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۶۱﴾ اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ
خُلَفَآءَ الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿۶۲﴾ اَمَّنْ يَّهْدِيْكُمْ فِىْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ
يُّرْسِلُ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَىْ رَحْمَتِهٖ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿۶۳﴾ اَمَّنْ يَّبْدَؤُا الْخَلْقَ

PART XX

60. (امن . . . يعدلون) Is not He[1] *best* Who has created the heavens and the earth, and *Who* sends down water for you from the sky whereby We cause beautiful orchards to grow up and the trees of which it was not *possible* for you to cause to grow up ? Is there any *other* god along with Allah ?[2] Nay ! yet they[3] are a people who equalise.[4]

61. (امن . . . يعلمون) Is not He *best* Who has made the earth a fixed abode and has placed the rivers in its midst[5] and has placed firm *mountains* on it, and has placed a barrier between the two seas ?[6] Is there any *other* god[7] along with Allah? Nay ! yet most of them do not know.

62. (امن . . . تذكرون) Is not He *best* Who answers the distressed when he calls unto Him[8] and averts the evil,[9] and has made you the successors[10] in the earth ? Is there any *other* god[11] along with Allah? Little do you reflect.

63. (امن . . . يشركون) Is not He *best* Who guides you in the darknesses of the land and the sea and Who sends the winds as heralds before His mercy?[12] Is there any *other* god[13] along with Allah? Exalted be Allah above what they asssociate[14] *with Him.*

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1. (as the object of worship and devotion).

2. (such as a sky-god, earth-god, rain-god, vegetation-god, etc.) Neither a Demeter nor Zeus (as according to the Greeks), nor a Father Mars, Jupiter and Saturn (as according to the Latins).

3. *i. e.*, the polytheists.

4. (others with their Lord as co-partners). See P. VII. nn. 226-28; P. VIII. n. 147. In Vedic religion, for instance, 'both Heaven and Earth are regarded as gods and as the parents of gods (deva-putra), even although they are said to have been generated by gods. Sometimes one god,——Indra, or Agni, or Rudra, or Soma,——sometimes all the gods together, are said to have generated or

created heaven and earth, the whole world.' (ERE. IV. p. 156).

5. خلال of which the plural is خلال, is 'An interstice, an interspace or intervening space, a break, a breach, a chink, or a gap, between two things.' (LL).

6. See P. XIX. n. 75.

7. (such as earth-god, river-god, mountain-god, etc.).

8. 'With the advent of monotheism, prayer reaches a new dignity and power. Belief in the one Deity, sovereign of the universe, carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes man strong and free in the world. Here is the secret of the transformation which Islam effects for the African animist.' (ERE. X. p. 171).

9. (which distressed him). It is absolutely forbidden in Islam to address prayers to any other being than God. Contrast with this the frankly quasi-polytheistic practice of the Christian Churches.

10. (of your forefathers).

11. (such as His son, Mother, Consort, or any tutelar saint).

12. رحمة 'also means . . . rain.' (LL).

13. (such as light-god, wind-god, etc.).

14. Once an erring humanity has formed conception of a multiplicity of gods, there is no end of god-manufacturing. 'It is the first step that costs: once you have got the idea of a god fairly evolved, any number of extra gods may be invented or introduced from all quarters. A great pantheon readily admits new numbers to its ranks from many strange sources. . . . The Romans, indeed, deified every conceivable operation of nature or of human life; they had gods or goddesses for the minutest details of agriculture, of social relations, of the first years of childhood, of marriage and domestic arrangements generally.' (Allen, *Evolution of the Idea of God*, p. 21).

ثم يعيده ومن يرزقكم من السماء والارض ءاله مع الله قل هاتوا برهانكم ان كنتم صدقين ﴿٦٤﴾
قل لا يعلم من في السموت والارض الغيب الا الله وما يشعرون ايان يبعثون ﴿٦٥﴾ بل ادرك علمهم
في الاخرة بل هم في شك منها بل هم منها عمون ﴿٦٦﴾ وقال الذين كفروا ءاذا كنا ترابا واباؤنا اينا
لمخرجون ﴿٦٧﴾ لقد وعدنا هذا نحن واباؤنا من قبل ان هذا الا اساطير الاولين ﴿٦٨﴾ قل سيروا في الارض
فانظروا كيف كان عاقبة المجرمين ﴿٦٩﴾ ولا تحزن عليهم ولا تكن في ضيق مما يمكرون ﴿٧٠﴾ ويقولون متى هذا
الوعد ان كنتم صدقين ﴿٧١﴾ قل عسى ان يكون ردف لكم بعض الذي تستعجلون ﴿٧٢﴾ وان ربك لذو فضل

64. (امن . . . صدقين) Is not He *best* Who originates creation,[15] and shall thereafter restore it, and Who provides for you from the heavens[16] and the earth?[17] Is there any *other* god[18] along with Allah? Say thou :[19] bring you proofs if you are truthful.[20]

65 (قل . . . يبعثون) Say thou :[21] none in the heavens and the earth knows the Unseen save Allah,[22] nor can they perceive when they will be raised.

66. (بل . . . عمون) Aye! their[23] knowledge does not attain to the Hereafter,[24] Aye! they are in doubt about it.[25] Aye! they are blind to it.[26]

SECTION 6

67. (وقال . . . لمخرجون) Those who disbelieve say: when we have become dust, *we* and our forefathers; shall *we*, for sooth, be brought forth?[27]

68. (لقد . . . الاولين) Assuredly we have been promised this before, we and our forefathers. Naught is this,[28] but the fables of the ancients.[29]

69. (قل . . . المجرمين) Say thou :[30] travel in the land and behold[31] how has been the end of the culprits[32]

70. (ولا . . . يمكرون) Grieve thou not over them,[33] nor be straitened on what they plot.[34]

71. (ويقولون . . . صدقين) And they say :[35] when will this promise[36] *be fulfilled,* if you say sooth ?

72. (قل . . . تستعجلون) Say thou:[37] perhaps close behind you may be what[38] you would hasten on.

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15. Contrast this with the openly polytheistic teaching of the NT. 'Giving thanks unto the Father, ... hath translated us into the kingdom of his dear Son : . . . Who is the image of the invisible God, the first born of every creature : for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: . . . For it pleased the Father that in him should all

fulness dwell.' (Col. 1 : 12-19).

16. (by means of rain).

17. (by means of vegetation).

18. (as co-Creator, co-Restorer, or co-Sustainer).

19. (unto the polytheists, O Prophet !).

20. *i. e.*, all the arguments derived from the observation of nature and of human mind lead to Monotheism; where is the argument for polytheism,—for the plurality of gods ? 'Long before the days of modern science, in fact, and quite apart from Jewish or Christian influences, the brooding mind of man had felt the unity in things, and behind the "gods many" of popular belief had been feeling its way to the oneness of God.' (Gore. *op. cit.*, p. 51).

21. (O Prophet ! in answer to those who deny the fact of the Resurrection).

22. (and the knowledge of the time of Resurrection is one of the things hidden).

23. *i. e.*, 'the rejecters.'

24. (at all) *i. e.*, their knowledge falls short of the fact itself, let alone its time.

25. Not content with their ignorance, some go to the length of doubting the very occurrence of the Resurrection.

26. Some go even further; they positively deny the fact of the Resurrection.

27. (from the grave).

28. (doctrine of the Resurrection).

29. See P. VII. n. 322.

30. (O Prophet !).

31. *i. e.*, find for yourself by looking at these ruins.

32. (in this very world).

33. (in thy extreme commiseration, O Prophet !).

34. (against thee and thy Message).

35. (to the Muslims in derision).

36. (of our punishment).

37. (to the Makkan pagans, O Prophet !).

38. *i. e.*, the worldly portion.

عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ
فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ
يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾
فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾ إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾
وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾ وَإِذَا وَقَعَ الْقَوْلُ
عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ

73. (وان . . . يشكرون) Verily thy Lord is full of grace for mankind,[39] yet most of them give not thanks.

74. (وان . . . يعلنون) Verily thy Lord knows what their breasts conceal and what they disclose.

75. (وما . . . مبين) And naught there is hidden in the heaven and the earth but it is in a Book manifest.[40]

76. (ان . . . يختلفون) Verily this Qur'ān recounts *with truth* to the Children of Isrāīl much of what they contend with.[41]

77. (وانه . . . للمؤمنين) And verily it is a guidance[42] and a mercy[43] to the believers.

78. (ان . . . العليم) And verily thy Lord shall decide between them[44] by His Judgement, and He is the Mighty, the Knowing.

79. (فتوكل . . . المبين) So put thy trust in Allah;[45] verily thou art on manifest truth.

80. (انك . . . مدبرين) Surely thou canst not make the dead hear,[46] nor canst thou make the deaf hear the call when they flee turning their backs.[47]

81. (وما . . . مسلمون) Nor canst thou lead the blind out of their error.[48] Thou canst make none hear save those who believe in Our signs and who have submitted *themselves*.[49]

82. (واذا . . . يوقنون) And when the word concerning them shall *come* to be fulfilled,[50] We shall bring forth a beast of the earth[51] speaking to them, that of Our signs the people have not been convinced.[52]

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39. (and therefore He is granting them respite).

40. (of deeds).

41. (among themselves). The Holy Qur'ān corrects many of their misconceptions and pronounces final judgment on many of their controversies.

42. (with regard to its precepts).

43. (with regard to the results obtained by acting on its precepts).

44. (demonstrably on the Day of Judgment).

45. (and rest assured of Divine succour, O Prophet !).

46. (profitably).

47. The infidels steeped in contumacy are compared to the dead and the deaf.

48. (when they do not exert their will to extricate themselves).

49. (to Us in Islam).

50. *i. e.*, the Hour will be drawing near.

51. This to be one of the signs of the approaching Last Day.

52. (existing at he time, who will be infidels).

أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا
أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ
لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن
فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾ وَتَرَى الْجِبَالَ تَحْسَبُهَا
جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَن جَاءَ بِالْحَسَنَةِ
فَلَهُ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾ وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ

SECTION 7

83. (ويوم . . . يوزعون) And *remind them* of the Day on which We shall gather from every community a troop of those who belied Our signs, and they will be held in order;[53]

84. (حتى . . . تعملون) until when they will have come,[54] He will say: did you belie My signs when you could not comprehend them in your knowledge;[55] nay, what *else* was it that you have been working?[56]

85. (و وقع . . . ينطقون) And the word[57] concerning them shall be fulfilled because they did wrong[58] and they shall not *be able* to speak.[59]

86. (الم . . . يؤمنون) Do they not consider that We have made the night[60] that they may repose in it, and the day sight-giving.[61] Verily in them[62] are signs[63] for those who believe.

87. (و يوم . . . دٰخرين) And *remind them* of the Day on which the Trumpet shall be blown,[64] and terrified shall be those who are in the heavens and the earth,[65] save him whom Allah wills.[66] And all shall come to Him lowly.[67]

88 (و ترى . . . تفعلون) And thou[68] shalt see[69] the mountains thou deemset solid[70] passing away as the passing away of the clouds,[71] the handiwork of Allah Who has perfected everything. Verily He is Aware of all that you do.[72]

89. (من . . . أمنون) Whosoever will bring good[73] shall have better[74] than its worth; and they will be secure from the terror[75] of that Day.[76]

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53. (in their ranks while marching).

54. (before the Judgment-seat).

55. (and never took the trouble of understanding them).

56. *i. e.*, recall your further and graver misdeeds, such as your persecution of the prophets and the believers over and above your unbelief. اما here is a compound of the unconnected ام and the interrogative ما (LL) and is equivalent with بل.

57. *i. e.*, the sentence of damnation.

58. (while in the world).

59. (in their defence).
60. (symbolic of death).
61. (symbolic of life).
62. *i. e.*, in these phenomena of day and night.
63. (of the fact of Resurrection).
64. See P. VII. n. 520.
65. (and thereafter killed).
66. (to exempt from general consternation).
67. (as all arrogance will vanish).
68. (on the Day, O reader !).
69. (in their present state).
70. (and firmly rooted in their present state).
71. *i. e.*, with the same rapidity; as lightly as.
72. (and shall requite each accordingly).
73. (on that Day). 'Good' is here synonymous with belief.
74. (as his reward).
75. *i. e.*, the fear of damnation.
76. This Day of Judgment which shall come into being at the second blowing of the Trumpet is entirely different from the Last Day which shall begin from the first sounding of the Trumpet. So the fears on the Last Day are in no way incompatible with the sense of security on the Judgment-Day.

تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ۝٩٠ اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ الْبَلْدَةِ الَّذِيْ حَرَّمَهَا وَلَهٗ كُلُّ شَيْءٍ
وَّاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ۝٩١ وَاَنْ اَتْلُوَا الْقُرْاٰنَ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ وَمَنْ ضَلَّ فَقُلْ
اِنَّمَآ اَنَا مِنَ الْمُنْذِرِيْنَ ۝٩٢ وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝٩٣

90. (ومن . . . تعملون) And whosoever will bring evil[77]—their faces shall be cast down in the Fire. Are you[78] being requited aught save what you have been working?[79]

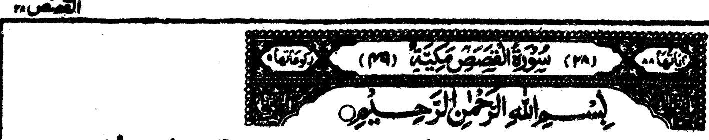
91. (انما . . . المسلمين) I[80] am commanded only to worship the Lord of this city[81] which He has sanctified, and His is everything,[82] and I am commanded to be of the Muslims;

92. (وان . . . المنذرين) and that I should recite the Qur'ān[83] And whosoever receives guidance, receives it for his own soul, and as for him who strays,[84] say thou : I am only of the warners.[85]

93. (وقل . . . تعملون) And say thou :[86] *all* praise to Allah. Presently[87] He will show you His signs,[88] so that you will recognise them. And your Lord is not heedless of what you do.[89]

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77. 'Evil' is here synonymous with infidelity.
78. (O dwellers of Hell !).
79. *i. e.*, are you punished any more than what your deserve ?
80. 'Say thou, O Prophet !' is understood.
81. (of Makka), *i. e.*, the first city to receive the universal message of God.
82. *i. e.*, He is the Lord of the universe.
83. *i. e.*, to preach His message.
84. (after I have announced the true doctrine).
85. (and have nothing to do with the results).
86. (O Prophet !).
87. (and its proper time).
88. *i. e.*, the approaching signs of the Judgment Day.
89. (and He shall requite each accordingly).



طٰسٓمّٓ ① تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ② نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ③
اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ
اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ④ وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِى الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً وَّنَجْعَلَهُمُ
الْوٰرِثِيْنَ ⑤ وَنُمَكِّنَ لَهُمْ فِى الْاَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا يَحْذَرُوْنَ ⑥ وَ

Sūrat-ul-Qaṣaṣ

The Narratives. XXVIII

(Makkan, 9 Sections and 88 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طٰسم) Tā. Sīn. Mīm.

2. (تلك . . . المبين) These are verses of the manifest Book.

3. (نتلوا . . . يومنون) We recite to thee[90] of[91] the story of Mūsā and Fir'awn with truth, for[92] a people who believe.[93]

4. (ان . . . المفسدين) Verily Fir'awn exalted himself in the land[94] and made its people *in* sects[95] weakening a party among them,[96] slaying their sons and letting their women live.[97] Verily he was of the corrupters.

5. (ونريد . . . الوٰرثين) And We intended that We should be gracious to those who were weakened in the land, and We should make them leaders,[98] and We should make them the inheritors.[99]

6. (ونمكن . . . يحذرون) And We should establish them in the land, and We should let Fir'awn and Hāmān[100] and their hosts receive from them[101] what they dreaded.[102]

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90. (O Prophet !).
91. *i. e.*, somewhat of; a portion of.
92. *i. e.*, for the benefit of.
93. *i. e.*, who have will to believe.
94. See P. XVI. n. 271.
95. (with a view to make them serve him).
96. *i. e.*, the Children of Israel.

97. See P. I. nn. 207, 208.

98. (of mankind in faith).

99. (of land).

100. The name has puzzled the Christians and the Jews, and has led some of their scholars to admit that 'the origin of the name Hāmān is uncertain.' (DB. II. p. 289). Hāmān does not seem to be a personal name, but on the analogy of 'Pharaoh,' it may well be only an official designation. That there was a great Egyptian god by the name of Amon admits of no doubt. 'He was originally only the local divinity of Thebes; but on the accession of the eighteenth dynasty, became the supreme ruler of the Egyptian pantheon, and official god of the empire.' (JE. I. p. 526) 'Amon became the great god of the most important age of Egypt——the XVIIIth—XXth dynasties.' (ERE. V. p. 247) 'Later, Amon obtained pre-eminence and, with the rise of Thebes, became the official chief god of Egypt.' (EBi. c. 3429) And it is quite likely that the official acting as the high priest, in the king's absence, of Amon's temple may have borne a title closely akin to what in Arabic pronunciation is known as Hāmān.' This is all the more probable when we remember that it was impossible for the Egyptian king, who was the responsible head of a highly complex system of Government, to exercise his high-priestly functions except on rare occasions; he accordingly was obliged to depute them to the heads, or higher members, of the various local priesthoods.' (ERE, X. p. 294). Hāmān is here coupled with Pharaoh, as the former, next to the king, was the highest dignity of the state. 'The Theban, High Priest of Ammon, was recognized as beyond dispute the chief of the sacerdotal order, and the next person in the kingdom after the king.' (Rawlinson, *Ancient Egypt*, p. 289). See also P. XXIV. nn. 196, 197 and also Appendix IV at the end of Sūrat-ul-Qasas.

101. *i. e.*, at their hand.

102. (and frantically tried to avert) *i. e.*, the ruin of their kingdom as foretold by some diviners.

اَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِى الْيَمِّ وَلَا تَخَافِىْ وَلَا تَحْزَنِىْ ۚ اِنَّا
رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ﴿٧﴾ فَالْتَقَطَهٗٓ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّحَزَنًا ۗ اِنَّ فِرْعَوْنَ وَ
هَامٰنَ وَجُنُوْدَهُمَا كَانُوْا خٰطِـِٕيْنَ ﴿٨﴾ وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّىْ وَلَكَ ۗ لَا تَقْتُلُوْهُ ۖ عَسٰٓى اَنْ
يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا وَّهُمْ لَا يَشْعُرُوْنَ ﴿٩﴾ وَاَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ۗ اِنْ كَادَتْ لَتُبْدِىْ بِهٖ لَوْلَآ
اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿١٠﴾ وَقَالَتْ لِاُخْتِهٖ قُصِّيْهِ ۫ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّهُمْ
لَا يَشْعُرُوْنَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰٓى اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ لَكُمْ

7. (و اوحينا . . . المرسلين) And We inspired the mother of Mūsā, saying: suckle him,[103] then when thou fearest for him,[104] cast him into the river and hast no fear[105] or sorrow;[106] verily We are going to restore him to thee, and shall make him *one* of *Our* envoys.[107]

8. (فالتقطه . . . خطئين) And the household of Fir'awn picked him up,[108] that[109] he may ultimately prove[110] for them an enemy and a grief. Verily Fir'awn and Hāmān and their hosts were sinners [111]

9. (وقالت . . . يشعرون) And the wife of Fir'awn[112] said: a comfort to me and thee![113] slay him not, perhaps he may be of benefit to us[114] or we may take him for a son. And they did not perceive.[115]

10. (واصبح . . . المؤمنين) And the heart of Mūsā's mother became void,[116] and she had well-nigh given up the secret,[117] had We not fortified her heart,[118] that she might remain *one* of the believers.[119]

11. (و قالت . . . يشعرون) And she said to his sister:[120] follow him[121] *thou*. So she watched him from afar, and they perceived not.[122]

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103. *i. e.*, Moses, the new-born child.

104. As midwives were instructed to kill Israelite babes.

105. (of his being drowned).

106. (over his separation).

107. 'And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.' (Ex. 2 : 3) Mark that there is no trace of God's intervention in the Biblical account.

108. (from the ark).

109. ——Providence designing——

110. (eventually).

111. (and deserved to be perished by his hands). Or خطئين may mean that they greatly erred inasmuch as they brought up one who was to be the cause of their undoing.

112. Not his daughter. Another instance of the Qur'ān correcting the Bible. It is quite conceivable, however, that the Pharaoh may have married his own daughter, as what we call incest was very common in the royal families of ancient Egypt. 'In many ancient civilizations the marriage of near relatives, so far from being taboo, was openly encouraged. In ancient Egypt the royal houses were hotbeds of incest. Amhose I was married to his sister, so was Amenhotep I.' (Scott, *Encyclopaedia of Sex*, p. 169). Also see note 3 of Appendix III to Surah Maryam.

113. (this infant is).

114. *i. e.*, of use; serviceable; friendly instead of being inimical like the rest of his people.

115. (the consequence of what they were doing).

116. (of patience, and became disquieted after she had cast him into the river).

117. *i. e.*, she was on the point of making it known that she was his mother.

118. (with faith).

119. (in Our promise).

120. The eldest of the family, named Miriam, and regarded by the Jews as the 'saviour of Israel.' (JE. VIII. p. 609) According to the rabbinical beliefs, she like Moses and Aaron, 'died by a kiss from God, for the angel of death could not take her, and worms did not touch her body.' (*ib*). She was a prophetess according to the Bible. (Ex. 15 : 20).

121. *i. e.*, trace him that thou mayest know his case.

122. (that she was his sister and that she was watching him). 'And his sister stood afar off, to wit what would be done to him.' (Ex. 2 : 4) So the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried.' ("Ant." II. 9 : 4).

وَهُمْ لَهٗ نٰصِحُوْنَ ﴿١٢﴾ فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ
اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿١٣﴾ وَلَمَّا بَلَغَ اَشُدَّهٗ وَاسْتَوٰٓى اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ۭ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٤﴾ وَ
دَخَلَ الْمَدِيْنَةَ عَلٰي حِيْنِ غَفْلَةٍ مِّنْ اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ يَقْتَتِلٰنِ ۤ هٰذَا مِنْ شِيْعَتِهٖ وَهٰذَا مِنْ
عَدُوِّهٖ ۚ فَاسْتَغَاثَهُ الَّذِيْ مِنْ شِيْعَتِهٖ عَلَي الَّذِيْ مِنْ عَدُوِّهٖ ۙ فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ۤ قَالَ هٰذَا مِنْ
عَمَلِ الشَّيْطٰنِ ۭ اِنَّهٗ عَدُوٌّ مُّضِلٌّ مُّبِيْنٌ ﴿١٥﴾ قَالَ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ فَغَفَرَ لَهٗ ۭ اِنَّهٗ هُوَ
الْغَفُوْرُ الرَّحِيْمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ اَنْعَمْتَ عَلَيَّ فَلَنْ اَكُوْنَ ظَهِيْرًا لِّلْمُجْرِمِيْنَ ﴿١٧﴾ فَاَصْبَحَ فِي الْمَدِيْنَةِ

12. (و حرمنا . . . نصحون) And We had already forbidden *other* foster-mothers for him;[123] so she said :[124] shall I direct you to a household who will rear him for you and who would be to him good counsellors.[125]

13. (فرددنٰه . . . يعلمون) So We restored him to his mother that she might be comforted and not grieve,[126] and that she might know[127] that the promise of Allah is true. Yet most of them[128] know not.[129]

SECTION 2

14. (ولما . . . المحسنين) And when he attained his full strength and became firm,[130] We vouchsafed to him wisdom and knowledge,[131] and thus We reward the well-doers.

15. (و دخل . . . مبين) And he entered the city[132] at a time of unawareness of its inhabitants,[133] and he found two men fighting therein, one *being* of his *own* party,[134] and the other of his enemies.[135] And he who was of his party called him for help against the one who *was* of his enemies. So Mūsā[136] struck him with his fist, and put an end of him.[137] Mūsā said:[138] this is of the work of Satan,[139] verily he is an enemy,[140] a misleader[141] manifest,

16. (قال . . . الرحيم) Mūsā said: Lord! verily I have wronged[142] my soul,[143] so forgive. So He forgave him. Verily He! He is Forgiving, the Owner of Mercy.

17. (قال . . . للمجرمين) Mūsā said: Lord! whereas Thou hast favoured me,[144] I shall[145] never more be a supporter of the culprits

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123. So that he refused to take the breasts of nurses who were provided. 'Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other w6men.' ("Ant." II. 9: 5).

124. (taking advantage of the favourable situation). 'Now Miriam was, by when this happened, not to appear to be there on purpose, but only as staying to see the child, and she said, "It is in vain, that thou, O Queen, callest for these

women for the nourishing of the child, who are in no way of kin to it; but still if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." ' ("Ant." II. 9: 5).

125. Her offer was accepted, so that she brought his mother, and he took her breast.

126. 'Now the child gladly admitted the breast and seemed to stick close to it; and so it was, that at the queen's desire, the nursing of the child was entirely entrusted to the mother.' ("Ant." II. 9: 5).

127. (for certain, and experience for herself).

128. *i. e.*, of mankind.

129. (a thing to obvious).

130. (in mind and body).

131. (in religion and piety before he was endowed with prophethood). This implies that he was pious and righteous from early manhood, and was at no time of his adult life an unbeliever.

132. (of Memphis) Largest city of ancient Egypt, situated about ten miles south of modern Cairo, west of the Nile. It 'was one of the most ancient cities of Egypt, at least near it was the earliest residence of those Pharaohs who ruled over both Upper and Lower Egypt.' (DB. III. p. 338) It 'was the most important city of Egypt and the principal royal residence until the rise of the eighteenth dynasty. The kings of the eighteenth dynasty began to neglect Memphis; but they still resided there occasionally, and the second place among all Egyptian cities remained undisputed to it.' (EBi. c. 3433).

133. *i. e.*, at the hour of the noon-sleep.

134. *i. e.*, an Israelite; of his own religion and nation; one of the downtrodden, oppressed people suffering for years and years the bitterest and most cruel persecution.

135. *i. e.*, an idolatrous Egyptian; one of the oppressing, persecuting people.

136. (after ineffectual verbal remonstrance). 'The oppressor turned a deaf ear to remonstrance, and persisted in his ill-usage of an unfortunate Hebrew labourer, despite all that Moses could say to him.' (Rawlinson, *Moses: His Life and Times*, p. 57).

137. (accidentally and without intending his death). 'Then the pent-up fire which was consuming him burst forth. Moses raised his hand and smote the Egyptian and slew him. It was a hasty and rash act, the result of a violent excess of indignation, which made him strike with a force which he had not intended, and produced a result that he had not anticipated.' (Rawlinson, *Moses: His Life and Times*, p. 57) *Cf.* the Bible:—'And it came to pass in those days, when Moses was

grown that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smitting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.' (Ex. 2: 11, 12).

138. (being sorry at the unintended effect of his action).

139. (who prompted me to take a rash action).

140. (of mankind).

141. Inasmuch as he deprives one of the opportunity of full deliberation and cool calculation of the result of one's actions.

142. (in penitence befitting a future prophet of God).

143. (by this negligent and hasty action of mine).

144. (in the past).

145. (profiting by this experience).

خَآئِفًا يَّتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ مُوسَىٰٓ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾
فَلَمَّآ أَنْ أَرَادَ أَنْ يَّبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا ۙ قَالَ يٰمُوسَىٰٓ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا
بِالْأَمْسِ ۖ إِنْ تُرِيدُ إِلَّآ أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾ وَجَآءَ
رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ ۚ قَالَ يٰمُوسَىٰٓ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ
ع النّٰصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَآئِفًا يَّتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظّٰلِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ
عَسَىٰ رَبِّيٓ أَنْ يَّهْدِيَنِي سَوَآءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ ۠ وَ

18. (فاصبح . . . مبين) And in the morning he was fearing[146] and looking about[147] in the city when lo! he who had asked his succour yesterday was crying out to him.[148] Mūsā said:[149] thou art a manifest seducer.

19. (فلما . . . المصلحين) And when *Mūsā*[150] sought to seize him who was an enemy to them both, he[151] said:[152] O Mūsā! wouldst thou slay me as thou didst slay a person yesterday?[153] Thou seekest to be a tyrant in the land, and not to be of the reconcilers.[154]

20. (وجاء . . . من النصحين) And there came a man[155] running from the farthest part of the city.[156] He said: O Mūsā! the chiefs are counselling together regarding thee, that they might slay thee;[157] so depart thou,[158] verily I am to thee of the advisers.

21. (فخرج . . . الظلمين) So he went forth from thence fearing, looking about.[159] He said: Lord! deliver me from the ungodly people.

SECTION 3

22. (ولما . . . السبيل) And when he betook himself towards Madyan,[160] he said:[161] perchance my Lord will guide me even way.

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146. *i. e.*, as one apprehensive of danger.
147. (for what might happen to him on account of the person slain).
148. (for help a second time against another Egyptian).
149. (exasperated at the quarrelsome nature of this fellow).
150. (after this remonstrance).
151. *i. e.*, the Israelite.
152. (wrongly imagining that Moses was going to strike him).
153. *Cf.* the Bible:—'And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did the wrong, wherefore smitest thou thy fellow! And he said, Who made thee a prince and a

judge over us? intendest thou to kill me as thou killedst the Egyptian ?' (Ex. 2 : 13, 14).

154. (of quarrels). The news that the killer was Moses naturally spread rapidly and reached the ears of Pharaoh. 'A secret once divulged ceases to be a secret; and it was not long before Moses found that his homicide was bruited abroad . . . Known it was, and not only to his own people but also to the Egyptians, and the Egyptians who heard it carried the news to the king.' (Rawlinson, *Moses : His Life and Times*, p. 58).

155. (believer at heart).

156. (where the council was held).

157. 'Verily the chiefs command one another respecting thee, to slay thee; or consult together against thee to slay thee; or purpose against thee to slay thee.' (LL) *Cf.* the Bible :—'Now when Pharaoh heard this thing, he sought to slay Moses.' (Ex. 2 : 15).

158. (from the land of Egypt). Moses' only chance of safety obviously lay in making good his escape from the boundaries of Egypt and in taking refuge in a land beyond the influence of the Egyptian government.

159. *i. e.*, apprehending his arrest by pursuers. 'And Moses feared.' (Ex. 2 : 14) 'Such an act as that which Moses had perpetrated, was an offence against the law, which could not well be condoned. . . . His arrest would, under the circumstances have been, beyond any doubt, followed by his execution.' (Rawlinson, *Moses : His Life and Times*, p. 58).

160. 'But Moses fled from the face of Pharaoh and dwelt in the land of Midian.' (Ex. 2 : 15) Madyan is 'a town on the east side of the Gulf of Akaba. . . . According to Burton the whole district between 29° 28′ and 27° 40′ is called Ard Madyan.' (EI. III. p. 104) 'In the geographies we find Madyan only as a town near the coast, six days' journey from Tabuk ; it was the second halt on the pilgrims' road from Aila to Madina and was a dependency of Madina. In the sixth century Ya'kubi speaks of its position in a district rich in springs and watercourses, gardens and date groves and of its mixed population.' (*ib*) It 'brought the traveller, after the lapse of some weeks, to the vicinity of the Elanitic Gulf, or eastern arm of the Red Sea, which seems in early times to have been the proper country of the southern Midianites.' (Rawlinson, *Moses: His Life and Times*, p. 59) See P. VIII. n. 575; P. XVII. n. 392.

161. (to comfort himself as he did not know the way thither). 'And because the public roads were watched, he took his flight through the deserts and where his enemies could not suspect he would travel.' ("Ant." II. 11 : 1) 'The route which he took was probably very much the same as that by which he afterwards led the Israelites to Mount Sinai. . . . It avoided the Egyptian posts and settlements.' (Rawlinson, *Moses*: *His Life and Times*, p. 59).

وَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ
كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا
تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ
الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ
اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ
فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

23. (ولما . . . كبير) Then when he arrived at the waters of Madyan[162] he found there a community of people watering.[163] And he found, apart from them, two women, keeping back *their flocks*.[164] He said: what is the matter with you two?[165] They said: we[166] do not draw water until the shepherds have driven away *their flocks*, and our father is a very old man.[167]

24. (فسقى . . فقير) Then he watered *their flocks* for the twain.[168] Then[169] he turned aside into the shade, and said:[170] Lord! I have need of the good which Thou mayest send down for me.

25. (فجاءته . . . الظلمين) Then one of the two came to him walking bashfully,[171] and said: my father invites thee that he may recompense thee with a wage for that thou didst water *the flocks* for us.[172] Then when he had come to him and recounted to him the *whole* story,[173] he said: have no fear; thou hast escaped from the wrong-doing people.[173-A]

26 (قالت . . . الامين) And said one of them: father! hire him,[174] for the best that thou canst hire is a strong and reliable person.[175]

27. (قال . . . الصلحين) He said: I wish I would marry one of these two daughters of mine provided that thou hirest thyself to me[176] for eight years,[177] then if thou completest ten it will be of thy own accord,[178] and I would not make it hard for thee;[179] thou shalt find me, Allah willing, of the righteous.[180]

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162. 'And when he came to the city of Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey and the affliction he had been in. It was not far from the city; and the time of the day was noon.' ("Ant." II. 11: 1). 'Iṣṭakhri says it is larger than Tabuk and describes from his own observations the spring there from which Moses watered the flocks of Shuaib. It was now covered by a house which had been built over it.' (El. III. p. 104) 'There are traditions there of Moses' residence. As long ago as the days of the Crusades, one writer says: "Near Madyan is the well and at it a rock which Moses uprooted." (Marston, *The Bible is True*, p. 186).

163. (their animals). 'That country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water.' ("Ant." II. 11 : 2) 'Having reached this remote district, weary, thirsty, and travel-stained, Moses sat himself down upon the margin of a well. . . . Around it were "troughs" or tanks, prepared for the watering of their flocks by the Bedouin herdsmen of the neighbourhood.' (Rawlinson, *Moses: His Life and Times*, pp. 59-60).

164. The wells of Palestine and Sinai have been till very recently what they were centuries ago. 'The shepherds may still be seen leading their flocks of sheep and goats to their margin; the women still come with their pitchers and talk to those who sit by the well; the traveller still looks forward to it as his resting-place for the night'. (Stanley, *Sinai and Palestine*, pp. 147-48).

165. (that you do not water your flocks). Here once more the Qur'ān corrects the Bible. The number of the daughters was not seven, as given in Ex. 2 : 16 but two.

166. (as befits modest maidens).

167. (who cannot come here to help, so we have to do the work). He was at once priest and king of his tribe. . . . It does not at all militate against this view of the rank of Reuel that his daughters watered their father's flock; for, in the simplicity of ancient times, chief's daughters, and even princess, condescended to such an occupation.' (Rawlinson, *Moses: His Life and Times*, pp. 61-62).

168. (as befitted a chivalrous man like him). *Cf.* the Bible;—'And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.' (Ex. 2 : 17) 'He "delivered" the maidens from the shepherds, drove them off by threats or blows, and enabled his protegees to complete their watering without further molestation.' (Rawlinson, *Moses: His Life and Times*, p. 60).

169. (after the maidens had gone back).

170. ——a hungry, homeless wanderer as he then was——

171. (with the sleeve of her shirt over her face). This was Zipporah, who eventually became wife of Moses and mother of Gershom.

172. *i. e.*, that he may recompense thee for the trouble which thou hast taken in watering our sheep for us. 'And he said unto his daughters. And where is he? why is it that ye have left the man? Call him, that he may eat bread.' (Ex. 2 : 20) 'The brave action naturally led to the damsels' father inviting Moses into his tent, to "eat bread" with him, in the homely phrase of the time' (Rawlinson, *Moses: His Life and Times*, p. 60).

173. (of his having inadvertently killed the Egyptian and then leaving the country in fear).

173-A. As the territory of Madyan lay beyond the Egyptian control.

174. *i. e.*, engage him on wages to tend our sheep in our stead.

175. (and he is both).

176. (to tend my sheep).

177. This ancient Hebrew system of obtaining a wife by services rendered to her father is still extant in several parts of the world. This practice, with which the man generally has to go and live with the family of his future spouse for a certain time, during which he works as a servant. The period of service varies greatly among different peoples; it seldom lasts less than a year, and may even last as many as ten or twelve or fifteen years.' (Westermarck, *op. cit.* p. 158).

178. (and an act of grace on thy part).

179. (by imposing on thee the terms of ten years as a condition).

180. *i. e.*, those who are faithful to their covenants.

قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ۚ اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۚ وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿٢٨﴾ ع
فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ بِاَهْلِهٖۤ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ۚ قَالَ لِاَهْلِهِ امْكُثُوْۤا اِنِّيْۤ
اٰنَسْتُ نَارًا لَّعَلِّيْۤ اٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ﴿٢٩﴾ فَلَمَّاۤ اَتٰىهَا نُوْدِيَ مِنْ
شَاطِئِ الْوَادِ الْاَيْمَنِ فِى الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ يّٰمُوْسٰۤى اِنِّيْۤ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٣٠﴾ وَ
اَنْ اَلْقِ عَصَاكَ ۚ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ۚ يٰمُوْسٰۤى اَقْبِلْ وَلَا تَخَفْ
اِنَّكَ مِنَ الْاٰمِنِيْنَ ﴿٣١﴾ اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ ۟ وَّاضْمُمْ اِلَيْكَ جَنَاحَكَ مِنَ

28. (قال . . . وكيل) Mūsā said: be it[181] then between me and thee: whichever of the two terms I fulfil, it shall be no harshness to me;[182] and Allah is Witness of what we say.

SECTION 4

29. (فلما . . . تصطلون) Then when Mūsā had fulfilled the term and was journeying with his family,[183] he saw a fire on the side of Tūr,[184] and said to his family: bide you *here;* I see a fire afar,[185] haply I may bring to you news of it,[186] or a brand out of the fire, haply you may warm yourselves.[187]

30. (فلما . . . العلمين) Then when he had arrived thereto,[188] he was called from the right side[189] of the valley in the ground blessed with the tree:[190] Mūsā! verily I! I am Allah, the Lord of the worlds;[191]

31. (و ان . . . الأمنين) and cast down thy rod.[192] And when he saw it stirring as though it were a serpent, he turned in flight and looked not back. Mūsā! draw nigh, and fear not; thou art of the secure *ones*

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181. (the covenant).

182. (if I then quit thy service). 'It has been said that Moses was Reuel's "slave"; but this is entirely to misapprehend his position. He was a refugee whom an Arab sheikh had taken under his protection and received into his household out of compassion and kindness. He naturally placed his services at the disposal of his benefactor, and employed himself as his benefactor suggested. But he continued a free-agent. . . . Reuel after a time gave him one of his daughters to wife, and having thus become a member of the tribe and of the family, it was natural that he should make his permanent home in the tents of his new kindred.' (Rawlinson, *Moses : His Life and Times*, p. 62).

183. (to Egypt). The household or family comprised of his wife and two children. 'And Moses took his wife and his sons and set them upon an ass.' (Ex. 4: 20) 'And he took with him his Zipporah, the daughter of Reuel, whom

he had married, and the children he had by her, Gershom and Eleazar' ("Ant." II. 13: 1).

184. See P. XVI. n. 255.

185. See P. XVI. n. 255, 256.

186. (regarding our way). They had lost the way.

187. See P. XVI. n. 257.

188. (by a Voice).

189. *i. e.*, from the right-hand side of Moses.

190. 'And he had the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.' (Ex. 3: 1-2).

191. The epithet 'Lord of the Worlds' is added to emphasize the fact that God is not to be located to any particular spot, much less to a 'burning bush.' He is beyond all space, transcending all objects. See also P. XVI. nn. 260, 261; P. XIX. n. 395.

192. See P. XVI. n. 266.

الرَّهْبِ فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ إِلٰى فِرْعَوْنَ وَمَلَائِهِ إِنَّهُمْ كَانُوا قَوْمًا فٰسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّى
قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَّقْتُلُونِ ﴿٣٣﴾ وَأَخِى هٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا
يُّصَدِّقُنِىٓ إِنِّىٓ أَخَافُ أَنْ يُّكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا
يَصِلُونَ إِلَيْكُمَا بِاٰيٰتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُونَ ﴿٣٥﴾ فَلَمَّا جَآءَهُمْ مُّوسٰى بِاٰيٰتِنَا بَيِّنٰتٍ
قَالُوا مَا هٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِىٓ اٰبَآئِنَا الْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسٰى رَبِّىٓ أَعْلَمُ
بِمَنْ جَآءَ بِالْهُدٰى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظّٰلِمُونَ ﴿٣٧﴾ وَقَالَ

32. (اسلك . . . فسقين) Slip thy hand in thy bosom, it will come forth white without hurt[193] and draw back the arm to thee for fear.[194] These will be two evidences[195] from thy Lord for Fir'awn and his chiefs; verily they have been a people given to transgression,[196]

33. (قال . . . يقتلون) He said Lord! I have slain a man among them, and I fear they may slay me;[197]

34. (و اخى . . . يكذبون) and may brother Hārūn! He is more eloquent than I in speech.[198] So send him with me as a support. to corroborate me, verily I fear they will belie me.[199]

35. (قال . . . الغلبون) *Allah* said: We shall indeed strengthen thy arm with thy brother, and We shall give to you authority,[200] so that they shall not *be able* to come up to you. *Go forth* with Our signs! You twain and those who follow you shall be the victors.

36. (فلما . . الاولين) The when Mūsā came to them with Our manifest signs,[201] they said.[202] this is naught but magic fabricated, and we heard not of this in our fathers of old.[203]

37. (وقال . . . الظلمون) And Mūsā said: my Lord best knows him who brings guidance from before the Lord,[204] and *him* whose will be the *happy* end of the Abode.[205] Verily the ungodly[206] shall not thrive.

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193. (by way of a miracle). See also P. XVI. nn. 268, 269.

194. 'For fear' is tantamount to 'to drive away fear,' 'to guard against fear,' *i. e.*, if thou be frightened with this miracle of thee.

195. *i. e.*, evidences such as the Egyptians could understand.

196. See P. XVI. n. 271.

197. (before I get time to deliver the message). 'Moses and Aaron, when they appeared before him, took their lives in their hands. He was an irresponsible despot. . . . There was no security against an outbreak of irrepressible anger, if the petition was considered an improper one, and, during the outbreak, a sign might be

made. or a word spoken, dooming the petitioners to death.' (Rawlinson, *Moses: His Life and Times*, p. 89).

198. See XVI. n. 276.

199. (and then a debate will ensue when eloquence of speech is greatly needed).

200. (and prestige in a special degree). *Cf.* the Bible :—'And the Lord said unto Moses. See, I have made thee a god to Pharaoh : and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee : and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. . . . And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.' (Ex. 7 : 1-5).

201. *i. e.*, wonders and miracles.

202. (denying the divine origin of these miracles altogether).

203. The idolatrous Egyptians were total strangers to the ideas of true Godhead, messengership, revelation, in short, to all element of true religion.

204. (and He is my witness).

205. (of bliss) *i. e.*, whose end will be the best in the Hereafter.

206. *i. e.*, those who are not on the path of true religion.

فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا
لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوْسٰى ۙ وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ﴿٣٨﴾ وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِي الْاَرْضِ
بِغَيْرِ الْحَقِّ وَظَنُّوْٓا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿٣٩﴾ فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ ۚ فَانْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿٤٠﴾ وَجَعَلْنٰهُمْ اَىِٕمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ وَيَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ ﴿٤١﴾ وَاَتْبَعْنٰهُمْ
فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَيَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ ﴿٤٢﴾ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْ بَعْدِ
مَآ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآىِٕرَ لِلنَّاسِ وَهُدًى وَّرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٤٣﴾ وَمَا كُنْتَ بِجَانِبِ

38. (و قال . . الكذبين) And Fri'awn said. O chiefs! I know not of a god for you except me.[207] So light thou for me, Hāmān![208] clay,[209] and make for me a lofty tower[210] that I may ascend to god of Mūsā;[211] and surely I imagine him to be of liars.[212]

39. (واستكبر . . . يرجعون) And he and his hosts were stiff-necked in the land unjustifiably and imagined that they would not be brought back to Us[213]

40. (فاخذنه . . الظلمين) So We seized him and his hosts and flung them into the sea.[214] So behold thou[215] what has been the end of the ungodly!

41. (وجعلنهم . . . ينصرون) We have made them leaders calling[216] to the Fire, and they shall not *be succoured* on the Day of Resurrection.

42. (واتبعنهم . المقبوحين) And We caused a curse[217] to pursue them in this world and on the Day of Resurrection they will be of the castaway.

SECTION 5

43 (و لقد . . . يتذكرون) And assuredly We vouchsafed to Mūsā, after We had destroyed the generations of old, the Scripture, enlightenment to mankind and a guidance and a mercy, that haply they be admonished.

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207. Pharaoh-worship was very much akin to Mikado-worship, and the 'divinity' of the ancient Egyptian Imperial House bore close resemblance to that of the present-day Japanese Imperial House. The Pharaoh was a veritable Incarnate Deity. 'The king in that first monarchy was the visible god upon earth. The only thing like it that has been since seen is the deification of the Roman emperors. No pure monotheism would for a moment have been compatible with such an intense exaltation.' (Stanley, *Sinai and Palestine,* Intro. p. XXXI). 'It is a well-known fact that the Egyptians, from the earliest traceable period of their history, believed their

kings to be embodied forms of certain gods. . . . The reigning king was regarded as "Horus" (the national god of Lower Egypt in prehistoric times, and, later, of the whole kingdom). . . . The reigning king was styled "the good god," or, at an earlier day, "the great god,"' (ERE. VI. p. 647) Pharaoh 'was not merely looked upon as the earthy representative of the god Horus . . . but he was actually regarded as a form or manifestation of that god. The king was therefore a god, and indeed was commonly spoken of as the "good god." Moreover, by the time of the Vth dynasty the king was believed to be the physical son of the sun-god, the State-god of Egypt.' (ERE. X. p. 294) See also P. XIX. nn. 181, 182; P. XXX. 75.

208. See n. 100 above and Appendix IV at the end of the Chapter.

209. (into bricks). Note that brick, rather than stone, was the general building material used in ancient Egypt, and the Egyptians were well-known for brick-making. 'The two countries of brick-makers and brick-builders were Egypt and Mesopotamia. . . . Egyptian bricks were usually twice the size of our modern ones. Many of them (from dynasty 18 onwards) were stamped with the name of a king, to show that they belonged to public buildings. . . . Stamps as well as moulds have been preserved to modern times, and bricks with the name of Rameses II, "the Pharaoh of the oppression,' are shown in our museum.' (EBi. c. 609) 'Egypt has yielded numerous examples of bricks, manufactured in the earliest and subsequent dynasties.' (EBr. IV. p. 111).

210. Note that Paraoh directs Ḥāmān, who was most presumably the Theban High-Priest of Amon (see n. 100 above) to undertake this work of construction. It is distinctly interesting to learn further respecting this god Amon : 'There is also a superior chief scribe for Amon, who keeps the roll of the sanctuary's possessions. And since in a great temple of the New Kigdom the erection of new buildings and the works of restoration are never interrupted, he has also his own administration of construction, to which all works are subordinated. . . . To secure order in the temple and on the estates, the god keeps his own military forces with superior and inferior officers, and since amongst these dependents very secular proceedings often take place, he has also his own prison.' (HHW. I. 227).

211. The idea was not so fantastic to the Egyptians as it appears to us. 'From the earliest days there was a craving for association with the gods. . . . The association with the gods was the way of protection against the evils of the future life. The sky-goddess, Nut, was besought to guard the dead that came to her. The desire to ascend to the gods in the sky was expressed by wanting the ladder to go up, an image naturally adopted by a people accustomed to go up ladders to their homes in the trees, as in the East Africa at present, and as shown by the figures of the huts in the land of Punt.' (Petrie, *Religious Life in Ancient Egypt*, pp. 208-209) 'Thumis had the stairway to the sky, which was kept by Set.' (p. 84).

212. (in his assertion that there exists a Supreme All-Powerful Lord of the Universe).

213. (for judgment).

214. See P. I. n. 210.

215. (O Prophet !).

216. (by their precept and practice).

217. A curse which is the lot of every ungodly person.

218. Not only the people of Pharaoh but also other and earlier ungodly peoples.

الغربي إذ قضينا إلى موسى الأمر وما كنت من الشاهدين ﴿٤٤﴾ ولكنا أنشأنا قرونا فتطاول عليهم
العمر وما كنت ثاويا في أهل مدين تتلو عليهم آياتنا ولكنا كنا مرسلين ﴿٤٥﴾ وما كنت
بجانب الطور إذ نادينا ولكن رحمة من ربك لتنذر قوما ما أتاهم من نذير من قبلك
لعلهم يتذكرون ﴿٤٦﴾ ولولا أن تصيبهم مصيبة بما قدمت أيديهم فيقولوا ربنا لولا أرسلت
إلينا رسولا فنتبع آياتك ونكون من المؤمنين ﴿٤٧﴾ فلما جاءهم الحق من عندنا قالوا لولا أوتي
مثل ما أوتي موسى أولم يكفروا بما أوتي موسى من قبل قالوا سحران تظاهرا وقالوا إنا بكل

44. (وما . . . الشهدين) And thou wast not on the western side[219] when We decreed the affair to Mūsā, and thou wast not of the witnesses.[220]

45. (ولكنا . . . مرسلين) And We produced generations[221] and life was prolonged unto them,[222] nor wast thou a dweller among the people of Madyan, reciting to them[223] Our revelations;[224] but *it is* We *Who were to* send.[225]

46. (وما . . . يتذكرون) Nor wast thou beside the Tūr when We called,[226] but thou *art sent* as a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee,[227] that haply they might be admonished.

47. (ولولا . . . المؤمنين) And lest an affliction had visited them for what their hands had sent before,[228] they should have said:[229] our Lord! why did not Thou send a messenger unto us, so that we might have followed Thy revelations and been of the believers.

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219. (of Sinai where Mount Tūr stands, O Prophet!).

220. (so We are acquainting thee with these facts by Revelation).

221. (after generations since the time of Moses).

222. *i. e.*, long ages passed over them, and they forgot the teachings of the prophets.

223. *i. e.*, thy contemporaries.

224. (regarding that remote past).

225. (thee as a prophet fully instructed in every particular). The plural number of مرسلين is expressive of Majesty.

226. (to Moses; yet thou art relating every particular with perfect exactitude).

227. (for generations past). The reference is to the pagans of Makka, who had had no prophet sent to them since the time of Ismā'īl. The holy Prophet, in addition to being the universal Prophet, was also in a special degree an Arabian prophet. He had a dual office: one to reform mankind, the other to reclaim his own nation. It is in the latter capacity that he is spoken of here.

228. *i. e.*, as the inevitable result of their misdeeds.

229. (by way of excusing themselves).

كٰفِرُوْنَ ﴿٤٨﴾ قُلْ فَأْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى مِنْهُمَآ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٩﴾ فَاِنْ لَّمْ
يَسْتَجِيْبُوْا لَكَ فَاعْلَمْ اَنَّمَا يَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ
اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿٥٠﴾ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥١﴾ اَلَّذِيْنَ اٰتَيْنٰهُمُ
الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ يُؤْمِنُوْنَ ﴿٥٢﴾ وَاِذَا يُتْلٰى عَلَيْهِمْ قَالُوْٓا اٰمَنَّا بِهٖٓ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَآ اِنَّا كُنَّا
مِنْ قَبْلِهٖ مُسْلِمِيْنَ ﴿٥٣﴾ اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا
رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٥٤﴾ وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَقَالُوْا لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ؗ سَلٰمٌ

48. (فلما . . . كفرون) Yet when the truth is come to them from before Us,[230] they say: why has he not been vouchsafed the like of what was given to Mūsā?[231] Did they not disbelieve in what was given to Mūsā before? They say:[232] two magics supporting each other. And they say: we are disbelievers in all *such things*.[233]

49. (قل . . . صدقين) Say thou: then bring a Book from before Allah that is better in guidance than *these* two, and I shall follow it—if you are truthful.

50. (فان . . . الظلمين) Then if they do not answer[234] thee, know thou that they only follow their own desires; and who is farther astray than he who follows his own desire without a guidance from Allah? Verily Allah does not guide a wrong-doing people.[235]

SECTION 6

51. (ولقد . . . يتذكرون) And assuredly We have caused the Word to reach them in succession,[236] that haply they may be admonised.

52. (الذين . . . يؤمنون) Those unto whom We vouchsafed the Book before it,[237]—they believe therein.[238]

53. (واذا . . . مسلمين) And when it is rehearsed to them, they[239] say; we believe therein, verily this is the truth from our Lord;[240] verily We have been *even* before it of those who submit *themselves*[241]

54. (اولئك . . . ينفقون) These[242] shall be vouchsafed their wage twice over, because they have persevered,[243] and they repel evil[244] with good,[245] and expend[246] of what We have provided them.

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230. (in the form of the Qur'ān).
231. *i. e.*, Revealed like the Torah all at once. (Th).
232. (regarding the Torah and the Qur'ān).
233. The reference is to the pagans' total rejection of Revelation.
234. *i. e.*, can produce no such Book, and yet refuse to believe in Islam.
235. *i. e.*, those who do wrong deliberately.

236. (so that each time they may have a fresh impetus to belief).

237. *i. e.*, the just and fair-minded amongst the people of the Book.

238. *i. e.*, in the Holy Qur'ān.

239. *i. e.*, such Jews and Christians as intended to embrace Islam.

240. *i. e.*, so consonant with the fundamentals of our Scriptures and attested to by them.

241. Look at the grudging and very amusing admission of a modern Jew,—a rank reviler of the Prophet. 'Moḥammed . . . had received considerable encouragement from certain Jews in Mekka. Some had accepted Islam; others, doubtless, had flattered him, or even hailed him as a prophet, in the hope of bringing him over to Judaism.' (Torrey, *Jewish Foundation of Islam*, p. 128).

242. *i. e.*, the Jews and Christians who have become Muslims.

243. (in their belief in the face of persecution).

244. *i. e.*, persecution.

245. *i. e.*, patience and forbearance.

246. (in alms).

عَلَيْكُمْ لَا نَبْتَغِي الْجٰهِلِيْنَ ﴿۵۵﴾ اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۚ وَهُوَ
اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۵۶﴾ وَقَالُوْٓا اِنْ نَّتَّبِعِ الْهُدٰى مَعَكَ نُتَخَطَّفْ مِنْ اَرْضِنَا ۭ اَوَلَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا
يُّجْبٰٓى اِلَيْهِ ثَمَرٰتُ كُلِّ شَيْءٍ رِّزْقًا مِّنْ لَّدُنَّا وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۵۷﴾ وَكَمْ اَهْلَكْنَا مِنْ
قَرْيَةٍۭ بَطِرَتْ مَعِيْشَتَهَا ۚ فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ مِّنْۢ بَعْدِهِمْ اِلَّا قَلِيْلًا ۭ وَكُنَّا نَحْنُ الْوٰرِثِيْنَ ﴿۵۸﴾
وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرٰى حَتّٰى يَبْعَثَ فِيْٓ اُمِّهَا رَسُوْلًا يَّتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِي
الْقُرٰٓى اِلَّا وَاَهْلُهَا ظٰلِمُوْنَ ﴿۵۹﴾ وَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا وَزِيْنَتُهَا ۚ وَمَا عِنْدَ اللّٰهِ

55. (و اذا . . . الجٰهلين) And when they hear a vain discourse,[247] they withdraw therefrom and say:[248] to us our works, and to you your works; peace be to you;[249] and we do not seek the ignorance.[250]

56. (انك . . بالمهتدين) Verily thou canst not guide whomsoever thou likest,[251] but it is Allah Who shall guide whomsoever He will.[252] And He knows best who are the guided.[253]

57. (وقالوا . . . لا يعلمون) And they[254] say:[255] were we to follow the guidance with thee,[256] we shall be snatched away from our land.[257] Have We not established for them an inviolable sanctuary[258] to which are brought all manner of fruits! a provision from Our presence?[259] Yet most of them know not.[260]

58. (و كم . . . الوٰرثين) And how many a city have We destroyed that exulted in their living,[261] and yonder are their dwellings which have not been inhabited after them[262] unless for a little while;[263] and verily We! have been the inheritors.[264]

59. (وما كان . . . ظٰلمون) Nor was thy Lord to destroy the cities[265] until He had raised up in their mother-city a messenger reciting to them[266] Our revelations. Nor were We to destroy the cities[267] unless their inhabitants had been ungodly.[268]

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247. (regarding themselves or their faith).

248 (firmly yet politely).

249. This in intended not as a salutation, but as the waiving of further argumentation.

250. *i. e.*, we seek not an argument with them.

251. (so grieve not if thy efforts to win over thy dearest ones to the cause of the true religion remain abortive, O Prophet!).

252. It is beyond the power of man——even of the greatest man——to make any one see the right path. It is God alone who can, and does guide in accordance with His infinite wisdom.

253. Far from having the power to show the path of guidance to others, no mortal has even the knowledge of those who shall be guided.

254. *i. e.*, the Quraish tribe of Makka.

255. (to the Prophet).

256. ——and we believe that thou preachest the truth——

257. (and shall be expelled from Makka like the rest of the followers). This implies that the Arab pagans did in the heart of their hearts believe in the truth of the Holy Prophet, but considerations of material loss prevented them from openly accepting his guidance. 'As glorifier of his Lord, admonisher to his people, messenger and prophet (*nabi*) of Allah, Muhammad was gaining few converts. . . . Abū-Sufyān, representing the aristocratic and influential Umayyad branch of Quraysh, stood adamant. What they considered a heresy seemed to run counter to the best economic interests of the Quraysh as custodians of al-Kabah, the pantheon of multitudinous deities and centre of a pan-Arabian pilgrimage.' (Hitti, *op. cit.*, p. 113).

258. *i. e.*, the sacred territory of Makka——a place protected by God and reverenced by man. So why should you be afraid of molestation?

259. *i. e.*, merely out of Our providence. So why should you be afraid of destitution?

260. *i. e.*, understand not these ways of the Providence.

261. (and rolled, like Makkan, in riches). It is wholly erroneous to think of the pagan Makkans as a people poverty-ridden and constantly on the verge of starvation. On the contrary their affluence was marked. Their poverty is a myth. They were given to the most lucrative of professions—foreign trade. Referring to the overflowing life led by most of them, observes a modern French Arabists:—'It is as if we caught the humming of a human hive or found ourselves in the vicinity of a modern Stock Exchange. There is the same constant agitation, the same money-fever, the same frenzied speculation, and also the same succession of rapid fortunes and sudden catastrophes. Makka became the Paradise of stock-brokers, of middle-men, of bankers with their money-loans placed at rates of interest which were usurious.' (Lammens, *o. p. cit.*, p. 15).

262. *i. e.*, have remained desolate and in ruins ever since.

263. For instance, by the travellers staying there for a few brief hours to rest and refresh themselves.

264. (of their wealth; they never being left to enjoy it).

265. (at their first iniquity).

266. *i. e.*, their inhabitants.

267. (even after the preaching of the apostles).

268. *i. e.*, until they have become confirmed in their ungodliness.

خَيْرٌ وَّأَبْقٰى ۚ أَفَلَا تَعْقِلُوْنَ ۝٦٠ أَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ
الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِيْنَ ۝٦١ وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ أَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ
تَزْعُمُوْنَ ۝٦٢ قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ الَّذِيْنَ أَغْوَيْنَا ۚ أَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّأْنَآ
إِلَيْكَ مَا كَانُوْٓا إِيَّانَا يَعْبُدُوْنَ ۝٦٣ وَقِيْلَ ادْعُوْا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ
لَوْ أَنَّهُمْ كَانُوْا يَهْتَدُوْنَ ۝٦٤ وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ مَاذَآ أَجَبْتُمُ الْمُرْسَلِيْنَ ۝٦٥ فَعَمِيَتْ عَلَيْهِمُ الْأَنْۢبَآءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُوْنَ ۝٦٦ فَأَمَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَعَسٰٓى أَنْ يَّكُوْنَ مِنَ الْمُفْلِحِيْنَ ۝٦٧

60. (وما . . . تعقلون) And whatever you are vouchsafed[269] is an enjoyment of the life of this world and its adornment;[270] and what is with Allah[271] is better[272] and more lasting.[273] Will you not then reflect ?

SECTION 7

61. (افمن . . . المحضرين) Is he, then, whom We have promised an excellent promise[274] which he is going to meet like him whom We have allowed the enjoyment of this world awhile, then on the Day of Resurrection he shall be of those arraigned ?[275]

62. (و يوم . . . تزعمون) And on the Day when He will call unto them and say: where are My partners[276] whom you were wont to assert?——

63. (قال . . . يعبدون) those[277] on whom the sentence will be pronounced[278] will say:[279] our Lord : these are they whom we seduced; we seduced them[280] even as we ourselves were seduced;[281] we declare ourselves quit *of them* before Thee; not ourselves[282] they were wont to worship.

64. (و قيل . . . يهتدون) And it shall be said:[283] call upon your associate-gods. And they will call upon them, and they shall not be answered, and they shall see the torment.[284] Would that they had received the guidance![285]

65. (و يوم . . . المرسلين) And on the Day when He shall call unto them and say: what answer did you give to *Our* envoys?

66. (فعميت . . . يتسآءلون) Bedimmed unto them on that Day shall be *all* excuses,[286] and so they shall not *be able to* ask one of another.

67. (فاما . . . المفلحين) However,[287] whoso will repent and believe and work righteous deeds—perchance he will be of the thrivers.

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269. (of wealth and substance).
270. (bound to perish with the life of this world).
271. (of the merits of your works).
272. *i. e.*, much superior in quality.

273. *i. e.*, much superior in quantity.

274. (of eternal bliss).

275. (for judgment and doomed to eternal punishment).

276. *i. e.*, co-sharer of My divine power.

277. *i. e.*, the devils.

278. (of eternal damnation, as the author of all evil and mischief).

279. (half confessing and half concealing their guilt).

280. (without any compulsion on our part : it is they themselves who willingly acted upon our evil suggestions).

281. (without any external compelling agency).

282. (alone, or in the first instance).

283. (to the polytheists).

284. (staring them in the face).

285. (while still in this world).

286. *i. e.*, their minds in extreme consternation and bewilderment shall be perfectly blank, and they shall not be able to return any answer at all.

287. (in this life).

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾
وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَ
الْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ
الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾
وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

68. (و ربك . . . يشركون) And thy Lord creates whatsoever He wills and chooses; no choice[288] is to be for them.[289] Hallowed be Allah and exalted above what they associate![290]

69. (و ربك . . . يعلنون) And thy Lord knows what their hearts conceal[291] and what they disclose.[292]

70. (وهو . . . ترجعون) He is Allah! there is no god but He! His is *all* praise in the first[293] and *in* the last;[294] and His is the command,[295] and to Him you shall be returned.[296]

71. (قل . . . تسمعون) Say thou:[297] think you, if Allah made night continuous for you till the Day of Resurrection, what god is there beside Allah, who would bring you light? Do you not hear?[298]

72. (قل . . . تبصرون) Say thou:[299] think you, if Allah made for you day continuous till the Day of Resurrection, what god is there, beside Allah, who would bring you night in which you have repose? Do you not see?[300]

73. (و من رحمته . . . تشكرون) It is of His mercy that He has made for you night and day, that in them[301] you may have repose and that you may seek[302] of His grace,[303] and that haply you may give thanks.[304]

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288. (in regard to His laws, whether they are physical or moral)

289. *i. e.*, the created beings.

290. (with Him). He is above all restrictions and limitations that ignorant philosophers of Greece and other polytheists have sought to impose on His illimitable, infinite power, potency, and majesty.

291. (of secret malice towards Islam).

292. (of open hostility).

293. *i e.*, in this world.

294. *i. e.*, in the Hereafter.

295. (in this world and the Next).

296. He is the Supreme, All-Pervading, Omniscient—not one of the gods but the sole God.

297. (O Prophet!).

298. (to such arguments of His undivided, undisputed suzerainty).

299. (O Prophet!).

300. (such evident proofs of His omnipotence).

301. *i. e.*, in the former. See P. XXI, n. 131; XXX. n. 9.

302. (in the day-time).

303. *i. e.*, obtain provision. See P. XXX. n. 11.

304. (by recognizing His unity).

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ إِنَّ قَارُونَ
كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ
أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ
الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ
فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ

74. (و يوم . . . تزعمون) And on the Day when He shall call unto them,[305] and say: where are My associates whom you were wont to assert ?

75. (و نزعنا . . . يفترون) We shall take out[306] from every community[307] a witness,[308] and We shall say: come forth with your proof;[309] then they will know[310] that the truth was Allah's,[311] and astray will go from them what they were wont to fabricate.

SECTION 8

76. (ان قارون . . . الفرحين) Verily Qārūn[312] was of the people of Mūsā;[313] then he behaved arrogantly towards them.[314] And We had vouchsafed him of the treasures that of which the keys would have weighed down a band of strong men.[315] *Recall* when his people said to him: exult not;[316] verily Allah does not like the exultant.

77. (و ابتغ . . . المفسدين) And seek the abode of the Hereafter[317] with what Allah has vouchsafed thee,[318] and forget not thy portion in the world,[319] and be thou generous[320] and Allah has been generous to thee, and seek not corruption in the land,[321] verily Allah approves not corrupters.

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305. *i. e.*, the polytheists.
306. (on the Day of Judgment).
307. (of the infidels to bear testimony against them).
308. *i. e.*, the prophet sent to that particular people.
309. (of your false doctrines).
310. *i. e.*, come to realise.
311. (conveyed to them through His prophets).
312. *i. e.*, Korah of the Bible.
313. (and a near relative of his). He belonged to the family of Levi and was a cousin of Moses.
314. But بغى على اخيه is also 'He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his

brother to himself.' (LL). The Bible gives a rather meagre account of his 'rising' against Moses and Aaron (on them be peace!) 'And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord'? (Nu. 16 : 2, 3) Josephus supplies some details:—'Corah, an Hebrew of principal account, both by his family and by his wealth . . . saw that Moses was in an exceeding great dignity, and was uneasy at it, and envied him on that account, (he was of the same tribe with Moses, and of kin to him,) being particularly grieved, because he thought he better deserved that honourable post on account of his great riches, and as not inferior to him in his birth. So he raised a clamour against him among the Levites, who were of the same tribe, and especially among his kindred, saying that . . . . . if God had determined to bestow that honour on the eldest tribe that of Reubel might have it more justly: and then Dathan and Abiram, and (on the son of) Paleth, would have it, for these are eldest men of that tribe, and potent on account of their great wealth also ?'' ("Ant." IV. 2 : 2).

315. 'Would weigh down the company of men possessing strength.' (LL) 'Korah is represented as the possessor of extraordinary wealth, he having discovered one of the treasures which Joseph had hidden in Egypt. The keys of Korah's treasuries alone formed a load for three hundred mules' (JE. VII. p. 556). A great banker and financier as he was, he must have employed a large staff of cashiers, accountants, ledger-keepers and peons.

316. (in the abundance of thy riches).

317. (by expending thy wealth in the service of God).

318. (of riches).

319. (by working therein for the Next world). Wealth, in Islam, in not to be regarded as an excuse for vanity and luxury, but is to he held as an opportunity for giving freely to the service of God and humanity.

320. (unto mankind).

321. (by infringing the laws of God).

اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّ اَكْثَرُ جَمْعًا ؕ وَلَا يُسْـَٔلُ
عَنْ ذُنُوْبِهِمُ الْمُجْرِمُوْنَ ﴿۷۸﴾ فَخَرَجَ عَلٰى قَوْمِهٖ فِىْ زِيْنَتِهٖ ؕ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا
يٰلَيْتَ لَنَا مِثْلَ مَاۤ اُوْتِىَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ ﴿۷۹﴾ وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ
ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ وَلَا يُلَقّٰهَاۤ اِلَّا الصّٰبِرُوْنَ ﴿۸۰﴾ فَخَسَفْنَا بِهٖ وَبِدَارِهِ
الْاَرْضَ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۗ وَمَا كَانَ مِنَ الْمُنْتَصِرِيْنَ ﴿۸۱﴾
وَاَصْبَحَ الَّذِيْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ يَقُوْلُوْنَ وَيْكَاَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ

78. (قال . . . المجرمون) He said: I have achieved *all* this because of the knowledge I posses.[322] Did he not know that Allah had destroyed before him, of the generations, who were stronger than he in might and larger in respect of following? And[323] the culprits will not be questioned of their sins.[324]

79. (فخرج . . . عظيم) Then he went forth before his people in his pomp.[325] Then those who sought the life of this world said:[326] would that we had the like of what has been vouchsafed to Qārūn[327]? Surely he is the owner of a great fortune.[328]

80. (وقال . . . الصبرون) And those were given the the knowledge said:[329] woe be to you! the reward of Allah[330] is best[331] for him who believes and works righteously, and none shall attain it except the steadfast.[332]

81. (فخسفنا . . . المنتصرين) Then We sank the earth with him and his dwelling-place.[333] And he had no host to defend him against Allah,[334] nor was he of those who could defend themselves [335]

322. *i. e.*, what is this foolish talk about the grace and bounty of God ? I have earned all this wealth on account of my own skill in the art of making money.

323. (on the Day of Judgment).

324. (for the purpose of arriving at a decision, sins are already known to God). Culprits would be questioned only to add to their anguish and chagrin.

325. *i. e.*, in the pride of his worldly glitter, attended perhaps by many dependents and sycophants.

326. (envying his apparent happiness).

327. (of worldly riches).

328. That Korah was joined by a large number of malcontents is borne out by the Jewish tradition. 'Korah incited all the people against Moses, arguing that it was quite impossible to endure the laws instituted by the latter,' (JE. VII. p. 557).

329. (to their less discerning brethren).

330. (in the Hereafter).

331. *i. e.*, a thousand times better than all this worldly pomp and glitter.

332. *i. e.*, those who restrain themselves from the greed of this world.

333. 'And We made the ground to sink with, and swallow up, him and his mansion.' (LL).

334. (although he presumed on the large number of his supporters and followers).

335. *Cf.* the OT :—'The ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.' (Nu. 16 : 31-33) See also "Ant". IV. 3 : 3, 4. 'At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's and needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm. According to the Rabbis, Korah himself underwent the double punishment of being burned and buried alive.' (JE. VII. p. 557).

عِبَادِهٖ وَيَقْدِرُ ۚ لَوْلَآ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا ۭ وَيْكَاَنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ۝ تِلْكَ الدَّارُ
الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا ۭ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝
مَنْ جَاۗءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَمَنْ جَاۗءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ عَمِلُوا السَّيِّاٰتِ
اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ۝ اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَاۗدُّكَ اِلٰى مَعَادٍ ۭ قُلْ رَّبِّيْٓ
اَعْلَمُ مَنْ جَاۗءَ بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى اِلَيْكَ

82. (واصبح . . الكفرون) And those who had coveted his lot the day before *now* began to say: Ah! Allah expands the provision for whomsoever of His bondmen He wills, and *also* stints.[336] Had not Allah been gracious to us, He would have sunk *the earth* with us *also*.[337] Ah! the infidels do not thrive.[338]

SECTION 9

83. (تلك . . . للمتقين) This is the abode of the Hereafter;[339] We assign it to those *only* who do not seek exaltation[340] or corruption[341] in the land; and the happy end is for the *God*-fearing.[342]

84. (من جاء . . . يعملون) Whosoever brings good[343] shall have better than it,[344] and whosoever brings evil, then those who work evil deeds shall only be rewarded for what they have been working.[345]

85. (ان الذى . . . مبين) Verily He who has imposed the Qur'ān[346] on thee[347] is surely to bring thee back home.[348] Say thou: my Lord knows best as to who brings guidance and who is in an error manifest.[349]

336. (for whomsoever He will; and this is no criterion of a man's good fortune).

337. 'And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.' (Nu. 16: 34).

338. (in the end).

339. (which alone is worth striving after).

340. (of themselves).

341. The word, as contrary of صلاح, includes every sort of evil and wrong.

342. This verse was recited by the Prophet at the end of his last public address.

343. (in the Hereafter).

344. *i. e.*, the reward shall far exceed the merit of the deed.

345. *i. e.*, shall be rewarded only according to the merit.

346. *i. e.*, imposed its recital and preaching and the acting on its statutes and ordinances.

347. (O Prophet!).

348. *i. e.*, Makka. The verse was revealed to comfort the Prophet on his Hijrat journey at a place between Makka and Medina.

349. *i. e.*, He is the final Arbiter.

الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ ﴿٨٦﴾ وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ
اِذْ اُنْزِلَتْ اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
لَآ اِلٰهَ اِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٨﴾

86. (وما كنت . . . الكفرين) And thou[350] wast not expecting that the Book would be inspired in thee,[351] but *it is* a mercy from thy Lord;[352] so do not be thou[353] a supporter of the infidels.[354]

87. (ولا . . . المشركين) And let them not turn thee aside from the signs of Allah after they have been sent down unto thee. And call thee *mankind* to thy Lord, and do not be thou of the associators.[355]

88. (ولا . . . ترجعون) And do not invoke thou any other god alongwith Allah.[356] There is no god but He. Perishable is everything save His Face.[357] His is the judgement, and to Him you *all* shall be returned.

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350. (in thy pre-prophetic period).

351. The gift of prophethood is a purely and absolutely Divine gift, which no mortal can reckon beforehand.

352. (undreamt of by thee).

353. (in the future as thou hast not been in the past).

354. (in any way) *i. e.*, never be hesitant or halting; go on preaching the true doctrine conscious of the help of God, and disregardful of all opposition and persecution.

355. (by joining hands with them even in trivial matters of faith).

356. Many of the Arabian pagans fondly hoped that the Prophet acting on the policy of 'give and take' might be persuaded to make a compromise with them in some matters of faith at least. The verse in the text was to put an end to all such fancies and delusions.

357. He alone is Immortal, Ever-living; all else is perishable. In the whole of the universe everything is slippery, doubtful; death alone is certain. This also negatives the immortality of soul, matter or anything except God. وجه literally, 'His countenance' signifies 'His self' or 'Him.'

APPENDIX—IV

Historicity of the Hamans mentioned in the Quran and the Bible

(XXVIII-Surat-ul-Qasas, Verse 6, No. 100)

Sher Mohammad Syed

1. **Introduction :** Controversy has prevailed since 1698 A.D. about historicity of the Haman who, according to the Quran, was associated with the court of the Pharaoh to whom Moses was deputed as a Prophet by Almighty Allah. Marraccio, George Sale, Rev.E.M. Wherry, *Encyclopaedia Britannica* and *Encyclopaedia of Islam* are some of the noteworthy critics in this regard. They were inspired by the biblical book of Esther in which a mythical Haman figures as a principal character. We propose to examine here various aspects of the controversy in the light of recent historical researches and archaeological discoveries in order to assess the justifiability or otherwise of the criticism of the various orientalists.

2. **Mention of The Haman in the Quran :** Let us first see what the Quran says about the Haman in question. He has been mentioned at six places in the Holy Quran. Reproduced below is Pickthall's translation of the verses containing reference to Haman :

(a) "Lo, Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their woman. Lo! he was of those who work corruption. And We desired to show favour unto those who were oppressed in the earth, and to make them examples, and to make them the inheritors, and to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them."[1]

(b) "And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo! Pharaoh and Haman and their hosts were ever sinning."[2]

(c) "And Pharaoh said : O chiefs! I know not that ye have a god other than me so kindle for me (a fire), O Haman, to bake the mud, and set up for me a lofty tower in order that I may survey the God of Moses; and Lo! I deem him of the liars."[3]

(d) "And Korah, Pharaoh and Haman! Moses came unto them with clear proofs (of Allah's sovereignty), but they were boastful in the land. And they were not winners (in the race)."[4]

(e) "And verily we sent Moses with Our revelation and a clear warrant, unto Pharaoh and Haman and Korah, but they said: A lying sorcerer! And when he brought them the Truth from Our presence, they said: Slay the sons of those whe believe with him, and spare their women. But the plot of the disbelievers is in naught but error."[5]

(f) "And Pharaoh said : O Haman! Build for me a tower that haply I may reach the roads, the roads of the heavens, and may look upon the God of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin."[6]

3. **Criticism of Western Scholars :** The Western Scholars have not been able to identify correctly the Haman of the Quran and hence their criticism about his historicity. The first critic to enter the lists in this behalf was Marraccio, confessor of Pope Innocent XI. Criticism of other orientalists is by and large based on his critical note. We reproduce hereunder their critical observations :—

(a) English rendering of critical note appearing at page 526 of Marraccio's Latin translation of the Quran.

"Mahumet has mixed up sacred stories. He took Haman as an adviser of Pharaoh whereas in reality he was adviser of Ahasuerus, king of Persia. He also thought the Pharaoh ordered construction for him of a lofty tower from the top of which he could see the God of Moses, which if true would be inferior to him. There is no doubt that he borrowed the story of this tower from the story of the tower of Babel. It is certain that in the Sacred Scriptures there is no such story of the Pharaoh. Be that as it may, he (Mahumet) has related a most incredible story"[7].

(b) George Sale and Wherry have stated :—

"Haman : This name is given to Pharaoh's Chief Minister, from which it is generally inferred that Muhammad has here made Haman the favourite of Ahasuerus, king of Persia, and who indisputably lived many ages after Moses, to be that Prophet's (Moses') contemporary. But how-so-ever probable this mistake may seem to us, it will be very hard, if not impossible, to convince a Muhammadan of it"[8].

Palmer and Rodwell in their translations of the Quran (p. 329 and p .243, London 1953 and 1948 respectively) and Hughes in his *Dictionary of Islam* (London p. 160) have also criticised the Quran in this respect.

(c) Professor Torrey has indulged in criticism to the effect that the Prophet Muhammad drew upon the Rabbinic legend of Esther and even adapted the story of the tower of Babel.[9]

(d) Professor Lammens has mentioned, "the most glaring anachronism" and "the confusion between Haman, minister of King Ahasuerus and the minister of Moses' Pharaoh"[10].

More-over it may be mentioned in passing that Professor Lammens, ruefully bewailed that even after the death of Prophet Muhmmad, the scribes of the Quran dared *not* revise the "qirava Mushhura" or the textus receptus in order to remove inter alia such a "glaring anachronism", which he alleged to exist. Thus he indirectly admitted that unlike the various books of the Bible including the book of Esther which were significantly altered in later periods, the original text of the Quran as revealed remained in its pristine purity, which in fact, is a unique feature of this Holy Book as is admitted by all of its critics.

(e) Raphael Patai in his book entitled *"The Arab Mind"* has talked of "anachronism and Koranic ahistoricity" which according to him displays "lack of historical sequence". In support of his contention, he has inter alia given the example of Haman.[11].

(f) Rodinson has also talked of anachronism and has alleged that the book of Esther is the source of the story of Haman which he, moreover, alleged to have been distorted by Muhammad in the course of transmission.[12]

(g) In his *History of The Arabs*, P.K. Hitti has sarcastically remarked that Haman, the favourite of Ahasuerus himself appears as the minister of Pharaoh [13]

(h) Dr. Kaufmann has referred to "confusions" about mixing up "the stories of Moses and the Tower of Babel by having Pharaoh ask Haman to build for him a tower."[14]

(i) **Encyclopaedia Birtannica** (1927 and 1960 editions) also alleged that confusion existed in the Quran in respect of Haman.[15]

(j) (i) **The Encyclopaedia of Islam** (1927 edition) states : "Haman, the Persian minister hostile to the Jews in the Book of Esther, according to the Koran (XL : 25 i.e. (e) of para 2 above) acted with Karun (Korah) on Firaun's council and filled the office of grand-vizier. These two learned of the approaching birth of Musa and advised that the boys should be slain and the girls allowed to live. When Musa appeared as a prophet of God, they called him a liar. Firaun said, O, Haman, build me a tower, on which I shall reach the paths to heaven, and ascend to the God of Musa (XL : 36 et seq. i.e. f. of para 2 above). That Muhammad placed Haman in this period betrays his confused knowledge of history."[16]

(ii) **The Shorter Encyclopaedia of Islam** re-echoes the above criticism.[17]

(iii) The latest edition (1971) of *Encyclopaedia of Islam* records ."Haman, name of a person whom the Kuran associates with Pharaoh (Firaun) because of a still unexplained confusion with the minister of Ahasuerus in the Biblical book of Esther."[18]

Before proceeding further, we would like to emphasise that the information given by the *Encyclopaedia of Islam* as reproduced at (i) above is replete with grave blunders which are misleading. In the first place the Quran does not at

all describe Haman as "Grand Vizier" or "Chief Minister" of Pharaoh. Moreover it has nowhere stated that Karun (Korah) was Pharaoh's minister. To both is applicable the Quranic term "Mala" ملاء of the Pharaoh. What is worst is that verse 25 of Surah XL does *not* at all relate to the period preceeding the birth of Musa as erroneously presumed. On the contrary, it relates to the period following Musa's presentation of his credentials as a Prophet to the Pharaoh, the Haman and Korah whereupon the three rejected his commission, dubbing him a lying sorcerer. Not only that, they plotted also to kill sons of his followers, sparing their daughters. What immediately follows in verses 26 of the above mentioned Surah is obviously the considered proposal of the Pharoah, to kill Musa himself. It is moreover significant to state that the Quran does not support the statement to the effect that these two (namely the Haman and Qarun) learned of the approaching birth of Musa and advised that the boys should be slain and the girls allowed to live. Obviously realising the utter untenability of these statements made in the first editon of the *Encyclopaedia of Islam*, its editors deleted them in the subsequent edition. The unfounded allegation of confusion relating to Haman is retained in the latest edition which we shall deal with hereafter.

4. **Identification of the HAMAN of the QURAN** : A. We give hereunder extracts from the works of famous historians and eminent archaeologists of ancient Egypt to establish identity of the Haman who was contemporary of the Pharaoh and Moses : –

(a) **Professer Sir Flinders Petrie writes :** "The dispersion of the worship of Amen is noted above as pointing to its coming through the (Libyan) oases; and there seems no reason to question that the primitive Oasis worship of Ammon or Hammon, was the origin on the one hand of the Egyptian Amen or Amun, and on the other of the Carthaginian Baal Haman". [19]

(b) Impersonation of the god Amen, which is the same as Haman, as is clear from (a) above is also a well established fact. That the high priest of Amen used to impersonate the god Amen is clear from the following quotation from a world famous authority. Professor (later Sir) Flinders Petrie states in "*The Religion of Ancient Egypt* :-

"Possibly the combination arose from the priests wearing the heads of animals when personating the god, as the high priest wore the ram's skin when personating Amon." [20]

B. An important question that arises is : – Was it only the supreme god Amon (Haman) whose high priest impersonated that god ? The answer is that priests and priestesses of ancient Egypt as a rule actually impersonated their respective gods and goddesses. Not only that, they also exercised their functions.[21]

This is also evidenced by researches of eminent Egyptologists like Sir Wallis Budge and professor Jaroslav Cerny whom we quote below :—

(a) Sir Wallis Budge has stated in his "*Egyptian Religion*" :—

"This chapter may be fittingly ended by a few extracts from the songs of Isis and Nephtys which were sung in the temple of Amen-Ra at Thebes by two priestesses who personified the two goddesses "(Isis and Nephtys)[22]

(b) According to Professor Jaroslav Cerny the practice of impersonation of divinities was, in earlier times the prerogative of the Pharaoh but with the passage of time it spread to priests and later even to other mortals who officiated for the priests at the rites. This is established by the following quotation from Cerny's "*Ancient Egyptian Religion*" :

"After the end of the Old Kingdom a vast wave of democratization passed through Egyptian religious and funerary ideas and conceptions and all those privileges of the kings were now transferred to other mortals, every dead person was now identified with Osiris, and his son or any officiant performing the rites in his stead was regarded as Horus".[23]

In short, god Amon's (Haman's) high priest, who was contemporary of Moses and the then Pharaoh, was the Haman of the Quran. Identity of the Haman of the Quran having thus been established beyond any doubt, it is absolutely clear that the mythical Haman, of the romantic fable of the Book of Esther, of a much later age has nothing to do what-so-ever with the Haman of the Quran. We fail to understand how and why the Western critics have confounded the two despite knowing full well that there was a gap of many centuries between the age of the Pharaoh and Moses on the one hand and on the other the age of a mythical Persian king Ahasuerus and his unhistorical minister Haman. Rodinson's suggestion that the story of the Haman of the Quran was drawn from the Book of Esther which was distorted in transmission and his astonishment at the supposed anachronism are therefore quite unjustified.

Variants of the name Amon or Haman:-It should be borne in mind that just as Pharaoh was the generic title of the kings of ancient Egypt and not the proper name of any paricular king, so exactly was Amon or Haman the generic title of the high priests when impersonating the god Amon. It was not the personal name of any such high priest. Amon is variously spelt as Aman, Amen, Amon, Ammon, Amun, Haman, Hammon, etc. as mentioned in paragraph 4-A above.[24]

It was through Haman, the high priest of Amon at Siwa that Alexander received the oracle legitimising his claim to the Egyptian throne.

5. **Sacerdotal and Political Status Of The Haman (Amon) :** Identity of the Haman of the Quran having been established, it is now appropriate to examine what independant and impartial authorities have stated as to his status, titles and functions. That Amon (or Haman) was a very powerful and influential god whose high priest, impersonating him as described above, wielded great power and pelf, will be clear from a perusal of the following extracts from the works of

impartial historians and archaeologists :—

(a) **Professor Dr. Breasted remarked :** "He was regarded by the people as their great protector and no higher praise could be proffered to Amom than when addressed by a worshipper to call him the poor man's vizier who does not accept the bribe of the guilty."[25]

(b) **Professor Breasted adds :** "The high priest (of Amon) appears as viceroy of Kush. Already.........Amon had gained possession of the Nubian gold country; the High Priest has now gone a step further and seized the whole of the great province of the Upper Nile. The same inscription calls him also Overseer of the double granary, who.........was the most important fiscal officer of the state, the chief treasurer himself. There is now nothing left in the way of authority for the High Priest to absorb. He is commander of all the armies, viceroy of Kush, holds the treasury in his hands, and executes the buildings of the gods."[26]

(c) **Professor Steindorff has written :** "Thus the 'First Prophet' or the High Priest of Amon was at the same time the 'Great Superintendent of Works' and in this capacity was required to take under his charge the extensive building operations connected with the temple, and to provide splendour in his sanctuary. As a 'General of the Troups of the God' he commanded the military forces of the temple, like a mediaeval Archbishop, and as 'Perfect of the Treasury' had under his control by no means the simple administration of the finances. Nor did his authority extend only over the Amon temple and its priesthood. He was also 'Prefect of the Prophets of the Gods of Thebes' and 'Prefect of the Prophets of all the Gods of the South and the North'. This can mean nothing else than that all the priests of the country were subordinate to him and that he was the supreme spiritual authority of the realm. Of this power he knew to make good use; and it not infrequently happened that the offices of high priests in other temples, for example, that of the sun-god of Heliopolis, together with his special subordinate members of the college of Amon, were filled in accordance with his choice. In this manner not only was great political power concentrated in the hands of the Thebean priesthood, but real material advantages accrued to it as well, since the rich revenues of the old temple lands flowed into the chest of a single body of priests."[27]

(d) We would like to add the following extract from Professor Sir Flinders Petrie's *Religious Life in Ancient Egypt*:—

"The priesthood of Amon received a seventh of the cultivated land of Egypt, fiftieth of the population of foreign slaves, and half a million of cattle. This was in addition to all that the previous kings had bestowed. As all the property was free of taxes the strain on the rest of the country must have been very heavy. It is no wonder that the high priests seized the office as an hereditary possession, and that they ruled upper Egypt. There was practically no independent king after Rameses III, rest of the family were increasingly in the hands of heredi-

tary priesthood, which was the wealthiest force in the land."[28]

6. Creed of the Ladder to the Sky. A. Let us now proceed to examine the significance of the command of the Pharoah to the Haman to burn the mud bricks and to erect therewith a skyhigh tower with a stairway. The question arises : was the suggestion to ascend to the sky to survey if there really existed Allah of Moses made by way of sarcasm or it conformed to the prevailing religious notions of that hoary past ?

(a) The idea of the Pharaoh going up the ladder to reach the sky to see the God of Moses, is in consonance with the mythology of ancient Egypt. "The ladder leading to the sky was originally an element of the Solar faith."[29]

(b) "The desire to ascend to the gods in the sky" was an article of ancient Egyptian religion.[30]

B. A critical reader would naturally ask the question : Were mud bricks made and burnt in Egypt in those remote times ? It is a well-known fact borne out by archaeological research that mud bricks and baked bricks were manufactured in those remote ages in Egypt and Babylon as is clear from the following facts culled from the works of well-known authorities :

(a) When Moses accompanied by Aaron (Harun) confronted the Pharaoh with the divine massage, he (the Pharaoh) dismissed them with the sharp phrase "Get you unto your burdens" implying thereby that they "ought to be at work at the kilns or in the brick fields."[31]

(b) "Burned bricks, no doubt, had already been produced simply by containing a fire with mud bricks. In Ur the potters discovered the principle of the closed kiln, in which heat could be controlled."[32]

That there existed intercommunication between Ur and ancient Egypt is borne out by the travels of Abraham and his tribesmen to and back from Egypt much earlier than the time of Moses.

(c) "The elements which Egypt borrowed from her eastern neighbour (Mesopotamia) are quite clear............ There was monumental architecture, using bricks in a decorative panelling, a techinque which can be traced to its origin in Mesopotamia but which appeared fully developed in Egypt at this final pre-dynastic Period."[33]

(d) "Several most unusual occurrences of burnt bricks in buildings of the 19th and 20th dynasty were discovered at Nabeshah and Defenneh by Sir Flinders Petrie."[34]

It is thus in the very nature of things for the Pharaoh to have commanded the Haman, the high priest of Amon, who as mentioned in preceding para 5 (c) was the "Great Superintendent of Works," to prepare mud bricks and then to bake them so as to build a sky-high tower with a ladder in order to enable him to go up into the sky to see if there really was the God of Moses, though in his heart of hearts he (the Pharaoh) believed that Moses was a lying sorcerer.

7. Confrontation between the PHARAOH and MOSES : The next question that arises is : why did the Pharaoh and the Haman reject the divine message of Moses ?

(a) "It is an indisputable fact of history that by the long usage of the country the Pharaoh was looked upon as a "god upon earth"--*neter nefer*, the "good god" and *neter aa*, "the great god"—"son of the Sun", "the living Horus", who inherited from his father the idea that he was actually at par with the greatest of the recognised divinities, with *Re* and *Tum*, with *Phtha* and *Amon* and *Horus*......... No pure monotheism (as preached by Moses) would for a moment have been compatible with such an intense extaltation".[35]........and with the number of gods and goddesses included into "the pantheon running over two thousand."[36]........

(b) The high priest of Amon (i.e. Haman) himself impersonataed the most influential god Amon and often deputised for the Pharaoh (who was in fact the chief priest). The divine message of Moses from the One and only Allah, the Sole Creator and Sustainer of tne whole universe was a threat to the autnority of the two who marshalled all their strength, stratagem and stupendous resources to defeat it.. But wonderous are the ways of Allah who worked miracles to smash the designs of the Pharaoh and the Haman and ultimately drowned them both with their hosts. The corpse of the former was, however, recovered and mummified and buried, and his mummy which was excavated in 1881 A.D. was exhibited in the Cairo museum, fulfilling the revelation made fourteen centuries ago in verse 92 of Surah Al-Yunas (X) which states : "But this day we save thee in thy body that thou mayest be a portent (example/sign) for those after thee."[37]

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً (سورة يونس (١٠) ـ ٩٢)

Unlike the Bible, the Quran is surely the greatest miracle of all times.

8. Critical Examination of (i) The Controversy Raised by Orientalists, and (ii) Historicity of the Biblical Haman : A. We hope we have adduced impartial corroborative evidence to establish historicity of the Haman as mentioned in the Quran. Let us now proceed to examine historicity of the sources of information of our worthy orientalists with a view to assessing validity of their criticism which draws its inspiration only from the Book of Esther as incorporated in the Old Testament. We cite below the comments of well-known Jewish and Christian authorities on its spurious historicity which unfortunately our critics adopted as their model of authentic chronicle.

(a) "The majority of scholars, however, regard the book as a romance reflecting the customs of later times, and given an ancient setting to avoid giving offence. They point out that 127 provinces mentioned are in strange contrast to the historical twenty Persian satrapies; that it is astonishing that while Mordecai is known to be a Jew, his ward and cousin, Esther, can conceal the fact

that she is a Jewess; that the known queen of Xerxes (Amestris) can be identified with neither Vashti nor Esther; that it would have been impossible for a non-Persian person to have been appointed prime minister, or for a queen to be selected except from the seven highest noble families; that Mordecai's ready access to the palaces is not in consonance with the strictness with which the Persian harems were guarded; that the laws of the Medes and the Persians were never irrevocable; and that the state of affairs in the book, amounting practically to civil war, could not have passed unnoticed by historians if this had actually occurred. The very tone of the book itself, its literary craftsmanship and the patness of its situation, point rather to a romantic story than historical chronicle.

"Some scholars even trace it to a non-Jewish origin entirely; it is, in their opinion, either a reworking of a triumph of the Babylonian god Marduk (Mordecai) and Ishtar (Esthar) over the Elamite god Humman (Haman) and Mashti (Vashti), or the suppression of the Magians by Darius I, or even of the resistance of the Babylonians to the decree of Artaxerxes II. According to this view, Purim is a Babylonian feast which was taken over by the Jews, and the story was given a Jewish coloring.

"The Book of Esther did not get into the Biblical canon without a struggle. The apocryphal additions to Esther,, now combined into the rest of Esther,, seem to have been added by the Hellenistic Jews of Egypt to supply the lack of religion in the Biblical book of Esther which the rabbis of Palestine had noticed.......... These additions are similar to the liberties which the Hellenistic Jews took with other books of the Hagiographa, such as Danial and the Chronicles. They represent attempts to round out the story and to give a more religious tone to the narrative."[38]

This furnishes proof of the original text of various books of the Bible having been subsequently tampered with.

(b) "Comparatively few modern scholars of note consider the narrative of Esther to rest on historical foundation The vast majority of modern expositors have reached the conclusion that the book is a piece of pare fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance Most of the proper names in Esther which are given as Persian appear to be rather Semitic than of Persian origin.......... In view of all evidence the authority of the Book of Esther as a historical record must definitely be rejected."[39]

(c) "Various historical and chronological inaccuracies and improbabilities lead to the conclusion that the book is something less than dependable history .... Significant also is the fact that as yet no fragment of the book has been found in the Dead Sea Scrolls, produced by the Qumran community that existed *ca.* 150 B.C.—A.D. 70, nor is there any quotation or allusion to it in the N T."[40]

(d) "Neither Jews nor Christians, however, have been happy with the presence of the book in the canon of the holy Scriptures. Its status was hotly

debated by the rabbis all through the first two centuries A.D. and they obviously accepted it only because of the demand by the masses. Among Christians also there was question about its stautus. Martin Luther declared that he wished it did not exist. It must be admitted that without the popularity of the festival of Purim the book would have had little to recommend it for a place in the canon "[41]

This is too profane a criterion for determinig canonicity of a sacred book like Esther of the Bible.

(e) "The story as such has not been confirmed by any Persian records, and it is often supposed that it cannot be fitted into what is known of Persian history "[42]

(f) Above all the story of the book of Esther has been adjudged as a "tissue of improbabilities and impossibilities............Further notwithstanding the dates which he gives us, the author had in reality no notion of chronology......... That the book of Esther connot be regarded as a genuine historical work is avowed even by many ecclesiastical traditionalists.........The most essential parts of the story............are altogether unhistorical and we are forced to the conclusion that the whole narrative is fictitious."[43]

B. (a) From the foregoing quotations it is quite clear that no historian can place any reliance on the fable of the Book of Esther and no scholar can say that its characters, particularly the Haman of Esther, had any historical existence. The scene of the romantic fable of Esther was laid in the reign of the so-called king named Ahasuerus. There is wide divergence of opinion among the authorities as to the correct identity even of this allegedly Persian king. Some authorities are of the opinion that he was Artaxerxes, others assert with confidence that he was Artaxerxes I, while still others would have us believe that it was Artaxerxes II, Artaxerxes III, Cambyses, or even Darius I. Hoschander has made elaborate arguments in favour of Artaxerxes II (404-309 B.C.) suggesting that the other name was used because the Jews did not want to offend the Greeks whom Artaxerxes had assisted."[44]

This is a concrete case of deliberate anachronism and ahistoricity.

(b) Webster's *Biographical Dictionary* contains the following note on Ahasuerus : "Name, as used in the Bible, of two unidentified kings of Persia;

(i) the great king whose capital was at Shushan, modern Susa, sometimes identified with Xerxes the Great, but chronological and other data conflict ;

(ii) the father of Darius the Mede."[45]

There is no denying the facts that :

(i) the integrity of the text of the Book of Esther was violated by susbeqent additions;

(ii) our worthy critics unjustifiably adopted the fictitious Haman of this

Book of Esther as their model of historicity to adjudge historicity of the Haman of the Quran. And no wonder their judgement was grossly erroneous not only in the context of historicity but also chronology.

(iii) Above all, other than having the name and anti-Jewish bias there is nothing in common between the two Hamans in respect of character, status and functions.

9. **Conclusions.** In the light of recent historical researches and archaeological discoveries made by independent and impartial world-famous authorities we hope that we have convincingly established historicity of the Haman of the Quran who enjoyed an eminent position in the court of the Pharaoh who was confronted by Moses (peace be upon him). In this connection there is no question of any anachronism or ahistoricity. Statements made in the Quran as far as fourteen centuries ago are thus quite unassailable. Of course Muhammad, the Unlettered Prophet ("An-Nabi-ul Ummi", peace be upon him) was not the author of the Quran, which was, of course revealed to him by the Omniscient and Omnipotent Allah. In this connection verse no. 99 of Surah Ta Ha (xx) states : "Thus do We relate to thee (Munammad) some stories of what happened before; We have sent thee a message from Our Presence."

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (طه: ٩٩)

It will not be out of place to add that some orientalists have been making groundless allegations about Jewish and Christian foundations of Islam or about the "pretended inspiration" or imposture of the Prophet of Islam. This concrete instance of the Haman of the Quran proves to the hilt the utter untenability of all such allegations. One is struck with wonder to find that the current Jewish and Christian Scriptures make not even a passing mention of the Haman in question, although he figures so prominently in the "Oppression" of the Israelites in Egypt and during their "Exodus" from Egypt under the leadership of Moses. What is most remarkable is the fact that whereas the Old Testament makes mention of only the perishing of the Pharaoh by drowning it is to the unique credit of the Quran, which was revealed fourteen centuries ago, that the Almighty Allah had that fateful day ordained the recovery of his corpse, its preservation by mummification and exhibition in the Cairo Museum about thirty-one centuries after the memorable event. Of course no human author of the Bible could have foretold it so many centuries in advance, as the revealed Quran did, about this significant event which is in fact most striking. Evidently, to say nothing of the rabbis and monks of old whose knowledge was confined to their Scriptures, even the present day learned editors of the relevant articles on the subject appearing in the *Encyclopaedia Britannica* as well as the *Encyclopaedia of Islam*, who relied only on the romantic but unhistorical book of Esther regarding it as gospel truth, have

been ignorant of the facts about the Haman of the Quran or of the Pharaoh of the Exodus Even Hitti, the eminent modern historian of the Arabs, displayed deplorable ignorance in this behalf. The philosopher Kaufmann and the scholar Rodinson also gravely blundered.

It is remarkable that what the indefatigable labours of Western archaeologists of Egyptian antiquities and irrefutable researches of historians of ancient Egypt discovered in modern times, was already revealed in the Quran fourteen centuries ago, when the whole world was totally in the dark about them. That Christian and Jewish scholars or Scriptures had nothing of note to lend to or to teach Muhammad of Islam in this behalf, is absolutely clear as stated by Dr. Bunsen and Thomas Carlyle. We reproduce hereunder their views on the subject which form an interesting and enlightening reading :

(a) "We cannot accept the vague and contradictory traditions about Muhammad having been instructed by a Christian monk alternately called Bahira, Sergius, Georgius, and Nestor or by a slave Jabr".[46]

(b) "I know not what to make of that Sergius, the Nestorian monk whom Abu Taleb and he (Mahomet) are said to have lodged with ; or how much any monk could have taught one still so young".[47]

(c) "The lies which well-meaning zeal has heaped around this man (Mahomet) are disgraceful to ourselves only. When Pococks inquired of Grotious, where the proof was of that story of the pigeon, trained to pick peas from Mahomet's ear and pass for an angel dictating to him, Grotious answered that there was no proof. It is really time to dismiss all that."[48]

Thus is fully established historical proof of the genuineness of the revelation of the Quran by the All Merciful Allah to His Prophet Muhammad. It would no doubt be appreciated that the Quran has been revealed essentially not as a book of history or a story book but as a religious Guide to mankind, and that whenever it makes mention of an historial event or person, the objective is to bring home to mankind religious teachings and articles of the Universal Faith, Al-Islam.

10. NOTES AND REFERENCES

1. Verses 4-6 of *Surah Al-Qasas* (XXVIII)
2. Verse 8 of *Surah Al-Qasas* (XXVIII)
3. Verse 38 of *Surah Al-Qasas* (XXVIII)
4. Verse 39 of *Surah Al-Ankabut* (XXIX)
5 Verses 23-25 of *Surah Al-Mumin* (XL)
6. Verses 36-37 of *Surah Al-Mumin* (XL)

7. Rev. Ludovico Marraccio, *Arabic text with Latin translation of the Quran together with Refutations*, Padua Italy, 1698, p. 526 (Rev. Marraccio was Confessor of Pope Innocent XI)

8. George Sale, *Translation of the Quran*, London, 1825, p. 239 of Vol. II and Wherry's *Commentary on the Quran*, London 1896, p. 154, Vol. III

9. Prof. Charles Cutler Torrey, *The Jewish Foundation of Islam*, New York, 1933, pp. 117 & 119.

10. Prof. H. Lammens, *Islam : Beliefs and Institutions*, Translated into English from French by Sir S. Denison Ross, London, 1929, pp. 38, 39.

11. Raphael Patai, *The Arab Mind*, New York, 1973, p. 71

12. Maxime Rodinson, *Muhammad*, pp 122-123, Pelican Books, 1973.

13. P. K. Hitti, *History of the Arabs*, London, 1964, p. 125.

14. Dr. Walter Kaufmann, *Religion in Four Dimensions*, New York, 1976, p. 186

15. *Encyclopaedia Britannica*, vol. 13, 1929, p. 483. and vol. 13, 1960, p. 479.

16. *Encyclopaedia of Islam*, vol. II, 1927, pp. 244, 245.

17. *Shorter Encyclopaedia of Islam*, by Gibbs and Kramer, Leiden, 1961, p. 224.

18. *Encyclopaedia of Islam*, vol. III, 1971, p. 110.

19. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, London, 1924, p. 21.

20. Prof. W. H. (Later Sir) Flinders Petrie, *The Religion of Ancient Egypt*, London, 1908, p. 300

21. *Encyclopaedia of Religion and Ethics*, Edinburgh, pp. 294, 295, Vol. X.

22. Sir Wallis Budge, *Egyptian Religion*, New York, 1959, pp. 105, 106.

23. Prof. Jaroslav Cerny, *Ancient Egyptian Religion*, London 1952, pp. 100, 101.

24. The variants of the name Amen, Aman, Amon, Ammon have appeared in the quotations given by authorities mentioned at 19 and 20 above. The initial vowel i. e. "A" in these names is interchanegable into "HA" so as to give the variants Hamen, Hamon, Hamun, Hammon etc., as per illustration given on pp. 100, 101 of wall's *Proofs of the Interpolation of the Vowel Letters in the Text of the Hebrew Bible* published in 1857 in London indicating how HaBeL first became "Habel" and ultimately "Abel". "Harun" is similarly a variant of "Aaron". The *Westminster Dictionary of the Bible*, 1944, page 223 also gives the variant Humman and Humban. Smith's *Classical Dictionary*, London, 1858, p. 44 and *Oxford Dictionary of Classical Literature* may also be referred to.

25. Prof. James Breasted, *A History of Egypt*, New York, 1950, p. 224.

26. Prof. James Breasted, *A History of Egypt*, New York, 1950, p. 520.

27. Prof. George Steindorff, *Religion of Ancient Egypt*, London & New York, 1956. pp. 96, 97.

28. Prof Sir Flinders Petrie, *Religious Life in Ancient Egypt*, London, 1924, pp. 54, 55

29 Prof James Breasted, *Development of Religion and Thought in Ancient Egypt*, London, 1912, p. 153.

30. Prof. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, London, 1924, pp. 84, 208, 209.

31. Prof George Rawlinson, *Moses : His Life and Times*, New York, 1887, p. 90.

32. *Encyclopaedia Britannica*, 1974, vol. III, p. 163.

33. John A. Wilson. *The Burden Of Egypt*, Chicago, 1951, p 37.

34. A. Lucas, *Egyptian Materials and Industries*, London, 1948, pp. 63, 64.

35. Prof. George Rawlinson, *Moses: His Life and Times*, New York, 1887, p 88.

36. Manchip White, *Ancient Egypt*, London, 1970, p. 21.

37. Ayat No 92 of the tenth Surah (*Al-Yunas*) is noteworthy. It lays down the verdict of Allah: "But this day we save thee in the body that thou mayest be a portent (example on sign) for those after thee". This Quranic statement was made fourteen centuries ago about the preservation by mummification of the corpse of Ramses II, the Pharaoh of the Exodus (who had been drowned thirteen centuries before Christ). His mummy was recovered in 1881 A. D and exhibited in the Cairo Museum as mentioned at p 482 of the *Egyptian Antiquities* by Baikie (London, 1932) is a publicity which even he would scarcely have relished. This furnishes a further sure proof of the Quran being a revealed book as contrasted with the existing Bible. Verses 6, 8, 10, 23 of the chapter 14 of its Book of Exodus read with verses 11 and 15 respectively of Psalms 106 and 136 clearly state that Pharaoh and his hosts perished by drowning. What is stated above about the mummy of Ramses is true of the mummy of any other Pharaoh e. g Merenpthah or Tuthmose who may have been the Pharoah of Exodus, though at present the majority of opinions is in favour of Ramses II, in view of the facts that :

(i) Moses is supposed to have composed the Book of Exodus which describes the events in which he himself took the leading part; and

(ii) Moses had been brought up and educated like a prince in the Pharaoh's palace and knew full well that the corpses of the Pharaohs and nobles used to be preserved by mummification whereafter the mummies used to be buried;

One would pause and ponder as to why the Book of Exodus is conspicuous by its silence about the recovery of the corpse of the drowned Pharaoh, its mummification and burial and its exhumation many centuries later and its ultimate exhibition in the Museum. It is, however, a hard fact and a stern reality that the Omniscient Allah in His Inscrutable Wisdom reserved its revelation to the last of His true prophets, Hazrat Mohammad (peace be upon him). This wonder of wonders strikes a death knell to the utterly untenable allegations of critics among Orientalists to the effect that the legends described in the Quran have been borrowed from Jewish and/or Christian Scriptures or to the allegation of imposture of Muhammad, the true Prophet of Allah.

38. *Universal Jewish Encyclopedia*, New York, 1948, Vol. IV, p. 170.

39. *Jewish Encylopedia*, London, 1903; Vol. V, pp. 235, 236.

40. *Interpreter's One Volume Commentary on The Bible*, London, 1972, p 239.

41. *Interpreter's One Volume Commentary on the Bible*, London, 1972, p 233.

42. *The New Bible Dictionary*, Leicester, England, 1977, p. 393.

43. *Encyclopaedia Biblica*, London, 1901, Vol. II, Columns 1400-1407.

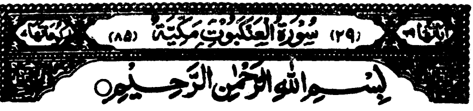
44. *Universal Jewish Encyclopedia*, New York, 1948, Vol. I, p. 137.

45. *Webster's Biographical Dictionary*, Springfield, U, S. A. 1958, p. 17.

46. De Bunsen, *Islam or True Christianity*, London 1889, p. 131.

47. Thomas Carlyle, *Hero Worship*, London, 1889, p. 48.

48. Thomas Carlyle, *Hero Worship*, London, 1889, pp. 40, 41.



الٓمٓ ① أحسب الناس أن يتركوا أن يقولوا ءامنا وهم لا يفتنون ② ولقد فتنا الذين من
قبلهم فليعلمن الله الذين صدقوا وليعلمن الكذبين ③ أم حسب الذين يعملون السيات أن
يسبقونا ساء ما يحكمون ④ من كان يرجوا لقاء الله فإن أجل الله لات وهو السميع العليم ⑤
ومن جاهد فإنما يجاهد لنفسه إن الله لغني عن العلمين ⑥ والذين ءامنوا وعملوا الصلحت

Sūrat-ul-Ankabūt

The Spider. XXIX

(Makkan, 7 Sections and 69 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif. Lām. Mīm.[358]

2. (احسب . . . يفتنون) Do people think[359] that they shall be left alone because they say: we believe; and *that* they shall not be tested?[360]

3. (و لقد . . . الكـذ بين) And assuredly We have tested those who were before them.[361] So Allah will surely know[362] those who are true[363] and will surely know the liars.

4. (ام حسب . . . يحكمون) Or those who work ill-deeds think that they will outstrip Us?[364] Ill do they judge !

5. (من كان . . . العليم) Whosoever hopes for the meeting with Allah, then Allah's term is surely coming,[365] and He is the Hearer,[366] the Knower.[367]

6. (و من . . . عن العلمين) And whosoever strives,[368] strives only for himself,[369] verily Allah is Independent of the worlds[370]

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358. See P. I. n. 28.

359. This refers to some of the weak-hearted Muslims in the early days of Islam, who were distressed at their persecution by the pagans.

360. (and subjected to patient endurance of trials and tribulations). *Cf.* the NT :—'And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitude, afflicted, tormented.' (He. 11 : 36-37).

361. (*i. e.*, believing men of past generations).

362. (demonstrably).

363. (by afflicting their persons and possessions).

364. (and prevent Us from taking vengeance on them).

365. (and let him not lay to heart these passing, fleeting afflictions).

366. (of your words).

367. (of your deeds).

368. (in the cause of God).

369. (and therefore he ought to be more alert). 'For himself' is equivalent with 'for the benefit of his own soul'.

370. (and therefore not needing for Himself the homage of anybody). He is Self-Existent as well as Self-Sufficient. The fact so obvious to a Muslim needed to be emphasized in view of the pagan conceptions. The ordinary tribal gods of the polytheistic peoples existed with and through those very peoples; and if those worshippers ceased to be, the gods were at least degraded from divine rank. The God of Islam is not dependent on the Muslims or on any other created beings. He is Absolute, Independent, and Self-Existent in every sense of the words.

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ۝٧ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ
حُسْنًا ۗ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ۗ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُوْنَ ۝٨ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِي الصّٰلِحِيْنَ ۝٩ وَمِنَ النَّاسِ مَنْ يَّقُوْلُ
اٰمَنَّا بِاللّٰهِ فَاِذَآ اُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ ۗ وَلَئِنْ جَآءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ
اِنَّا كُنَّا مَعَكُمْ ۗ اَوَلَيْسَ اللّٰهُ بِاَعْلَمَ بِمَا فِيْ صُدُوْرِ الْعٰلَمِيْنَ ۝١٠ وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ
الْمُنٰفِقِيْنَ ۝١١ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ۗ وَمَا هُمْ بِحٰمِلِيْنَ

7. (و الذين . . . يعملون) And whosoever believes and works righteous deeds, We shall purge away the evil deeds from them,[371] and shall recompense them the best of what they have been working.

8. (و وصينا . . تعملون) And We have enjoined on man kindness to parents,[372] but if they strive to make thee associate with Me that of which thou hast no knowledge,[373] do not thou obey them;[374] To Me is your return, and I shall declare to you what you have been doing.

9. (و الذين . . . الصلحين) And those who believe and work righteous *deeds*—We shall surely make them enter[375] among the righteous.

10. (و من ... العلمين) Of mankind are some who say: we believe in Allah, then if they are afflicted in *the way of* Allah, they take the persecution of men as the torment of Allah,[376] and then, if succour comes from thy Lord they say:[377] verily we have been with you.[378] Is not Allah the Best Knower of what is in the breasts of the creatures?[379].

11. (و ليعلمن . . . المنفقين) And surely Allah will *come to* know those who believe, and surely He will *come to* know the hypocrites.[380]

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371. (out of Our grace)

372. See P. XV. nn. 65, 68.

373. *i. e.*, if they endeavour to pervert them to idolatry.

374. (in this particular respect). 'The Prophet, consistent with his whole teaching, regards obedience and faithfullness to God of greater importance than even filial duty.' (Roberts, *op. cit.*, p. 46) 'While he lays great stress upon one's duty to honour and obey his parents, still can this only be expected in what is reasonable and consonant with one's duty to God.' (p. 49). *Cf.* the OT:—'Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves molten gods: I

the Lord your God.' (Le. 19 : 3, 4).

375. (into Paradise).

376. (in gravity and take leave of the true faith).

377. (mendaciously to the Muslims).

378. (all along in faith and religion).

379. (and so He is well aware of their mendacity).

380. Of course this does not mean that there will be an addition to His knowledge, or He will come to know something of which He was previously ignorant. The only meaning is that He will test, He will demonstrate.

مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ۚ اِنَّهُمْ لَكٰذِبُوْنَ ﴿١٢﴾ وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ۚ وَلَيُسْـَٔلُنَّ يَوْمَ
الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ﴿١٣﴾ وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ؕ ع
فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ﴿١٤﴾ فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَجَعَلْنٰهَآ اٰيَةً لِّلْعٰلَمِيْنَ ﴿١٥﴾ وَاِبْرٰهِيْمَ
اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٦﴾ اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
اَوْثَانًا وَّتَخْلُقُوْنَ اِفْكًا ۗ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ
الرِّزْقَ وَاعْبُدُوْهُ وَاشْكُرُوْا لَهٗ ۗ اِلَيْهِ تُرْجَعُوْنَ ﴿١٧﴾ وَاِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ قَبْلِكُمْ ۗ وَمَا عَلَى

12. (وقال . . لكذبون) And those who disbelieve say to those who believe.[381] follow our way, and we shall surely bear your sins; whereas they shall not bear aught of their sins; verily they are the liars.

13. (وليحملن . . . يفترون) And assuredly they shall bear their loads[382] and *other* loads besides their *own* loads,[383] and surely they shall be questioned on the Day of Resurrection concerning what they were wont to fabricate.

SECTION 2

14 (ولقد . . ظلمون) And assuredly We sent Nūh to his people.[384] Then he stayed among them for a thousand years, less fifty years;[385] and then the deluge overtook them,[386] while they were wrongdoers.[387]

15. (فانجينه . . للعلمين) Then We delivered him and those with him in the ark, and made it[388] a sign to the worlds.

16. (وابراهيم . . تعلمون) And *We sent* Ibrāhīm. *Recall* when he said to his people:[389] worship Allah and fear Him; that is best for you if you but know.

17. (انما . . . ترجعون) You worship only images instead of Allah, and it is a fiction you have created. Verily those whom you worship instead of Allah own no provision for you.[390] So seek provision with Allah[391] and worship Him,[392] and to Him give thanks; to Him you shall be returned.[393]

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381. Perhaps quite frivolously, perhaps as a matter of false doctrine.

382. (of sins). اثقال 'also signifies . . . Sins' (LL).

383. *i. e.*, the guilt of seducing others, which shall be added to the guilt of their own obstinacy, without diminishing the guilt of such as shall be seduced by them.

384. See P. VIII. n. 509.

385. 'And all the days of Noah were nine hundred and fifty years: and he

died.' (Ge. 9: 29) According to the Jewish traditions, 'Noah should have lived 1000 years; but he gave Moses fifty years.' (JE. IX. p. 322).

386. See P. XII. n. 115.

387. (and persisted in infidelity).

388. *i. e.*, the story of Noah.

389. See P. VII. 527.

390. *i. e.*, your excuse that they are indispensable for your national support is purely fictitious.

391. (as He is the only Nourisher, the only Provider, the only Sustainer).

392. (as He is the only God).

393. (so He alone can inflict punishment).

الرسول الا البلغ المبين ﴿١٨﴾ اولم يروا كيف يبدئ الله الخلق ثم يعيده ان ذلك على
الله يسير ﴿١٩﴾ قل سيروا في الارض فانظروا كيف بدا الخلق ثم الله ينشئ النشاة الاخرة ان
الله على كل شيء قدير ﴿٢٠﴾ يعذب من يشاء ويرحم من يشاء واليه تقلبون ﴿٢١﴾ وما انتم
بمعجزين في الارض ولا في السماء وما لكم من دون الله من ولي ولا نصير ﴿٢٢﴾ والذين كفروا ع
بايت الله ولقايه اولئك يئسوا من رحمتي واولئك لهم عذاب اليم ﴿٢٣﴾ فما كان جواب قومه
الا ان قالوا اقتلوه او حرقوه فانجه الله من النار ان في ذلك لايت لقوم يؤمنون ﴿٢٤﴾ وقال

18. (وان . . . المبين) And if you belie *me*, then communities before you have belied;[394] and naught is upon the messenger but a manifest preaching.

19. (اولم . . . يسير) Do they not[395] see how Allah originates creation?[396] And then He shall restore it;[397] surely that is easy for Allah.

20. (قل . . . قدير) Say thou:[398] go about in the land, and see how He originated creation, and then Allah will bring another production;[399] verily Allah is Potent over everything.

21. (يعذب . . . تقلبون) He shall chastise whom He will,[400] and shall show mercy to whom He will;[401] and to Him[402] you shall be returned.[403]

22. (وما انتم . . . نصير) And you cannot escape [404] in the earth[405] nor in the heaven,[406] and for you there is no friend and helper besides Allah.

SECTION 3

23 (والذين . . . اليم) Those who disbelieve in the signs of Allah and in *their* meeting with Him, they shall despair of My mercy,[407] and they! theirs shall be an afflictive torment.

24. (فما كان . . . يؤمنون) Then the answer of his[408] people was naught but that they said:[409] slay him, or burn him. Then Allah rescued him from the fire:[410] herein are signs[411] for a people who believe.

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394. (their apostles likewise).

395. *i. e.*, the Makkan pagans. These five intervening verses from 19 to 23 are parenthetical, addressed by God to the Makkans.

396. (from nothing).

397. (on the Day of Resurrection).

398. (O Prophet!).

399. (in the Hereafter).

400. (in His justice).

401. (in His mercy).

402. (and unto none else).

403. (so He is the sole Arbiter).

404. (His reach).

405. (by hiding yourself thereunto).

406. (by fleeing thereto). *Cf.* the OT :—'Whither shall I go from thy spirit? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there. (Ps. 139 : 7, 8).

407. (on the Judgment-Day). When they are face to face with reality and come to realise that they have no capacity left in themselves to receive the loving-kindness of their Creator.

408. *i. e.*, Abraham's. The narrative that was left at verse 18 is now resumed.

409. (among themselves).

410. See P. XVII. nn. 148, 149.

411. (of His Omnipotence).

إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ٢٥ فَآمَنَ لَهُ لُوطٌ ۘ
وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ٢٦ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ٢٧ وَ
لُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ٢٨ أَئِنَّكُمْ
لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ

25. (وقال . . نصرين) And he said: you have taken images instead of Allah out of affection between you[412] in the life of this world; but on the Day of Resurrection[413] you will deny each other and you shall curse each other;[414] and your resort shall be the Fire, and you shall have no helpers.

26 (فآمن . . . الحكيم) And Lūt believed in him. And he[415] said: verily I will flee[416] to my Lord;[417] verily He is the Mighty,[418] the Wise.[419]

27. (ووهبنا . . الصلحين) And We bestowed on him Is-hāq and Yāqūb,[419-A] and We assigned prophecy and the Book to be among his posterity, and We vouchsafed to him his reward in this world,[419-B] and in the Hereafter he shall be of the righteous.

28. (ولوطا . . . العلمين) And Lūt![420] *Recall* when he said to his people: you commit an indecency in which none has preceded you in the worlds.[421]

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412. *i. e.*, for mutual regard and friendship. National and tribal gods are very often maintained with a view to preserving national unity and to cement tribal solidarity.

413. (when face to face with stern realities).

414. (forsaking and denying one another).

415. *i. e.*, Abraham.

416. (away from my home).

417. *i. e.*, for a place which my Lord has commanded me. 'Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.' (Ge. 12: 1).

418. *i. e.*, Able to protect me.

419. *i. e.*, Able to guide me.

419-A. So his progeny alone have been the progenitors of Revealed religions.

419-B. *i. e.*, blessed him with Our grace.

420. See P. VIII. n. 561.

421. See P. VIII. n. 563.

إِلَّآ أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّٰدِقِينَ ﴿٢٩﴾ قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِالْبُشْرَىٰ قَالُوٓا إِنَّا مُهْلِكُوٓا أَهْلِ هَٰذِهِ الْقَرْيَةِ
إِنَّ أَهْلَهَا كَانُوا ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ
إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَ
قَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ
أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ

29. (انئكم . . . الصدقين) You go in indeed to males,[422] and you rob on the highway,[423] and you commit what is disreputable in your assembly.[424] The answer of his people was naught but that they said:[425] bring thou Allah's chastisement on us, if thou art of the truthful.

30. (قال . . . المفسدين) He said: Lord! give me victory over the corrupt people.

SECTION 4

31. (و لما . . . ظلمين) And when Our envoys[426] came to Ibrāhim with the glad tidings,[427] they said: we are about to destory the inhabitants of that city:[428] verily its inhabitants have become wrongdoers.[429]

32. (قال . . . الغبرين) He said but there is Lūt[430]. They said: we know very well who is therein; we are to deliver him and his household, save his wife; she is to be of the lingerers.[431]

33. (و لما . . الغبرين) And when Our envoys came to Lūt, he was distressed on their account[432] and felt straitened on their account.[433] They said:[434] have no fear and do not grieve; verily we[435] are to deliver thou and thy household save thy wife; she is to be of the lingerers.

34. (انا . . يفسقون) Verily we are about to bring down upon the inhabitants of this city a scourge from the heaven, for they have been transgressing.[436]

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422. See P. VIII. n. 564.

423. The sodomites either robbed and murdered the foreigners, or they unnaturally abused their bodies.

424. Their meetings were scenes of obscenity and indecency. They conducted themselves riotously in public.

425. (defiantly).

426. *i. e.*, angels in human form.

427. (of the birth of his son Isaac).

428. *i. e.*, comprising the populations of Sodom and Gomorrah. (See P. VIII. n. 572; P. XII. n. 212.

429. 'The inhabitants of the cities of the plain worshipped the sun and the moon.' (JE. XI. p. 424) See P. VIII. n. 572; P. XII. n. 251.

430. ——a man so righteous; a prophet of God——

431. See P. VIII. n. 571.

432. *i. e.*, at their coming, as they appeared in the shape of beautiful youths which must needs excite the lust of the people of Sodom.

433. See P. XII. n. 231.

434. (relieving him of anxiety).

435. (as the messengers of God).

436. (and have continued to be ungodly and defiant).

يَعْقِلُونَ ﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۙ فَقَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا
تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٣٧﴾ وَعَادًا وَثَمُودَا
وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ
كَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾ وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِالْبَيِّنَٰتِ
فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَٰبِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ
حَاصِبًا ۚ وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ ۚ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا

35. (و لقد . . يعقلون) And assuredly We have left of that a manifest sign for a people who reflect.[437]

36. (و الى . . . مفسدين) And to Madyan We sent their brother Shuaib.[438] He said: my people! worship Allah and fear[439] the Last Day, and do not commit evil on the land as corrupters.

37. (فكذبوه . . جثمين) Then they belied him, so an earthquake[440] seized them and they lay in their dwellings, crouching.[441]

38. (و عاداً . . مستبصرين) And[442] 'Aād[443] and Thamud![444] Of a surety *their destruction* is apparent to you[445] from their dwellings.[446] Satan made their works fair-seeming to them, and so kept them off from the path,[447] while they were endued with sight [448]

39. (وقارون . . . سبقين) And[449] Qarun[450] and Fir'awn[451] and Hāmān![452] And assuredly there came to them Mūsā with evidences,[453] yet they were stiff-necked in the land,[454] And they could not outstrip *Us*.[455]

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437. *i. e.*, the desolate ruins on the east side of the Dead Sea. The Sea itself has certain very curious peculiarities. 'Ocean water contains on an average 4.6% of salts. Dead Sea water contains 25% . . . Owing principally to the large proportion of chloride and bromide of magnesia no animal life can exist in its water. Fish . . . die in a very short time if introduced into the main waters of the lake.' (EBr. VII. p. 879. 11th Ed.) 'The water of the Dead Sea is intensely saline. ...' The chloride of magnesium, largely held in solution, gives water its nauseous taste. . . No animal life can exist in its waters. Fish brought down by the Jordan die and furnish food for the sea-birds. . . . The tradition that the Dead Sea covers Sodom and Gomorrah dates from Josephus. . . . That in this bituminous region a violent earth tremor——to which, indeed, the Ghon and its borders are peculiarly liable——should have brought into play eruptive forces whose catastrophic effects are indicated in the Bible narrative, is more than probable. The recent (1924) joint expedition of the Xenio seminary and the American School of Oriental

Research sent out to locate the Cities of the Plain are convinced that three of them, Sodom, Gomarrah and Zoar, stood in the south-east corner of the Dead Sea, . . . but now of course beneath the sea.' (EBr. VII. pp. 99-100) See P. VIII nn. 572, 574; P. XII. n. 251.

438. See P. VIII. n. 576.

439. رهبا has also the meaning of 'fear'.

440. See P. XII. n. 255.

441. (and dead).

442. (We also destroyed).

443. See P. VIII. n. 523.

444. See P. VIII. n. 542.

445. (even now). The Arab caravans used to pass by the ruins of these peoples when travelling to and from Syria and Yemen.

446. *i. e.*, from what yet remains of their dwellings.

447. (of religion and piety).

448. 'And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill; or they clearly perceived when they did what they did, that the result thereof would be their punishment.' (LL). Or it may mean: Although they were men of intelligence and understanding yet as they did not exert their will to believe, they remained strayed. (Th).

449. (likewise We destroy).

450. See 312 above.

451. See P. I. n. 205.

452. See 100 above.

453. (of his apostleship).

454. (and therefrom they blinded themselves to the evidences of God).

455. *i. e.*, Our vengeance.

كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٤٠﴾ مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ
اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ۚ وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا
يَعْلَمُوْنَ ﴿٤١﴾ اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٤٢﴾
وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ﴿٤٣﴾ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ
بِالْحَقِّ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿٤٤﴾ ع

40. (فكلا . . . يظلمون) Each of them We laid hold of for his sin [456] Of them were some[457] *on* whom We sent a violent wind; and of them were some[457-A] who were overtaken by a shout; and of them were some[457-B] with whom We sank the earth; and of them were some[457-C] whom We drowned. Allah was not such as to wrong them, but themselves they were wont to wrong.

41. (مثل الذين . . . يعلمون) The likeness of those who take *other* patrons than Allah is as the likeness of the spider[458] *which* takes to herself a house [459] And the frailest of all houses is the spider's house,[460] if they but knew.[461]

42. (ان الله . . العزيز الحكيم) Verily Allah knows whatsoever they invoke beside Him. And He is the Mighty, the Wise.

43. (وتلك . العلمون) And these similitudes! We propound them for mankind and none understands them[462] save men of learning.

44. (خلق . . . للمؤمنين) Allah has created the heavens and the earth with a propose,[463] verily in them[464] is a sign[465] for the believers.

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456. ب here is demonstrative of cause, signifying 'for' or 'because of'.

457. (like the people of Aād).

457-A. (like the people of Thamūd)—

457-B. (like Korah).

457-C. (like the people of Pharaoh and Hāmān).

458. (in frailty and speedy destruction). Spiders are cosmopolitans, being found in about every country. 'Except in the extreme north and south, and on the top of the highest mountains, where there is no insect life as food-supply, spiders are found all over the world, even in isolated oceanic islands.' (EBr. XXV. p. 663, 11th Ed.) The number of these varieties 'in Palestine and Syria is very large.' (DB. IV. p. 611) According to the Jews, the spider is the creature most hated of man.' (JE. VI. p. 607).

459. 'So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.' (Job. 8: 13-15) 'They hatch cockatrice' eggs, and weave the spider's

web. . . . Their webs shall not become garments, neither shall they cover themsevles with their works: their works are works of iniquity, and the act of violence is in their hands. (Is. 59: 5, 6).

460. 'The spider's web is twice referred to in the Old Testament as an emblem of useless doings and vain hopes. . . . The Talmūd likewise uses the cobweb in a comparison: "Passion is at first like the web of the spider, but afterwards it grows as strong as the ropes of a wagon." ' (JE. VI. p. 606).

461. *i. e.*, had they known this they would not have worshipped the idols at all.

462. *i. e.*, profit by them.

463. *i. e.*, perfect in every little detail of design and execution.

464. *i. e.*, in this superb act of Creation.

465. (of His omnipotence).

اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ

الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ﴿٤٥﴾ وَلَا تُجَادِلُوْٓا اَهْلَ
الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ ۖ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ
وَاِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٤٦﴾ وَكَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ ؕ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ
يُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ بِهٖ ؕ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ
مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ﴿٤٨﴾ بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ

PART XXI

SECTION 5

45. (اتل . . . تصنعون) Recite thou[1] what has been Revealed to thee[2] of the Book and establish thou the prayer;[3] verily prayer[4] forbids indecency[5] and dishonour.[6] And the remembrance of Allah[7] is the highest.[8] And Allah knows what you perform.[9]

46. (ولا . . . مسلمون) Do not dispute[10] with the people of the Book unless in the best manner,[11] save with those of them who do wrong;[12] and say: we believe in what has been sent down to us and in what has been sent down to you,[13] our God and your God is One,[14] and to Him we are submissive.[15]

47. (وكذالك . . الكفرون) Likewise[16] We have sent down the Book to thee, so those to whom We vouchsafed the Book[17] believe in it,[18] and some of these[19] *also* believe in it. And none gainsay Our signs[20] except the infidels.[21]

48. (وما . . . المبطلون) And before it thou[22] hast not been reading any book[23] nor hast thou been inscribing it[24] with thy right hand.[25] for then followers of falsehood might have doubted.[26]

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1. (to the people by way of preaching).
2. (O Prophet!).
3. (to serve as a model in practical religion).
4. *i. e.*, the Islamic prayer, as contradistinguished from the pagan worship.
5. This brings to mind, by way of contrast, the strong connection that has very frequently existed between obscenity and the acts of worship as ordained by the so-called religions of the world. In many of them even prostitution appears to have been not merely tolerated but encouraged. 'In Egypt, Phoenicia, Assyria, Chaldea, Canaan and Persia, the worship of Isis, Moloch, Baal, Astarte, Mylitta and other deities consisted of the most extravagant sensual orgies, and the temples

were merely centres of vice. In Babylon some degree of prostitution appears to have been even compulsory and imposed upon all women in honour of the goddess Mylitta. In India the ancient connection between religion and prostitution still survives.' (EBr. XXV, p. 458, 11th Ed.) 'The Kedeshoth mentioned in the Bible were prostitutes attached to the Canaanite temples, and were held in the highest reverence by the worshippers. Temple prostitutes, in all countries, and at all times, have been highly thought of.' (Scott, *History of Prostitution*, p. 10) 'In its earlier phases prostitution was always associated with religion; and there seem strong grounds for the assumption that the first brothels were run by priests.' (p. 59).

6. That the Islamic prayer is a powerful means of moral elevation and the purification of the heart has been recognised at all hands, and is almost a truism. But its value in other spheres is also well-merited. 'Von Kremer rightly sees in the salat', says Noeldeke, 'a substitute, to some extent, for military drill. In the ceremony the Arabs, hitherto wholly unaccustomed to discipline, were obliged *en masse* to repeat the formulae with strict exactitude after their leader and to copy every one of his movements, and any man who was unable to perform the salat with the congregation was none the less bound to strict compliance with the form of prayer in which he had been instructed.' (HHW. VIII. p. 14) And in the words of a distinguished American psychologist: 'All historians declare that the amazing success of Islam in dominating the world lay in the astounding coherence or sense of unity in the group, but they do not explain how this miracle was worked. There can be little doubt that one of the most effective means was prayer. The five daily prayers, when all the faithful wherever they were, alone in the grim solitude of the desert or in vast assemblies in the crowded city, knelt and prostrated themselves towards Mecca, uttering the same words of adoration for the one true God and of loyalty to His Prophet, produce an overwhelming effect upon the spectator, and the psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous.' (Dennison, *Emotion as the Basis of Civilization*, 274-275).

7. (which the Islamic act of prayer involves from the beginning to the end).

8. *i. e.*, highest in estimation and rank.

9. (and shall requite accordingly).

10. (O Muslims!).

11. *i. e.*, without ill language or passion; in the mildest manner.

12. (to you, and are wantonly aggressive).

13. *i. e.*, old Scriptures.

14. (and the same proclaimed by the same set of prophets).

15. (so you also ought to submit to Him and His religion).

16. *i. e.*, as to the older prophets.

17. This refers to the fairminded section of the Jews and Christians.

الكتب is here used in the generic sense, and means the class of revealed Books.

18. *i. e.*, in the Qur'ān.

19. *i. e.*, Arab pagans.

20. (after Our clear arguments and evidences).

21. *i. e.*, the most obstinate and inveterate enemies of the truth.

22. (O Prophet!).

23. *i. e.*, before the revelation of the Qur'ān. That the holy Prophet was illiterate, and could neither read nor write is an admitted historical fact, questioned only by a few modern traducers of Islam. *See* Appendix IV at the end of the Surah.

24. *i. e.*, my book.

25. 'His youth had never been instructed in the arts of reading and writing.' (GRE. VI. p. 220) 'As to acquired learning, it is confessed he had none at all.' (SPD. p. 73) 'It is probable that he could neither read nor write.' (Palmer, 'The Quran.' Intro. p. XLVII) 'There is no evidence that he was able to read.' (EBr. XIII. p. 483) 'It is certain that he had neither read the Bible nor any other books.' (HHW. VIII. p. 11).

26. (the Divine origin thereof). Thus testifies a modern Christian:—'If he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle.' (Rodwell, 'The Koran,' Preface p. XIII) مبطل is 'one who says a thing in which is no truth or reality; one who embellishes speech with lies; one who says, or does, false, or vain things.' (LL).

وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الظّٰلِمُوْنَ ﴿٤٩﴾ وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا الْاٰيٰتُ
عِنْدَ اللّٰهِ ؕ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٥٠﴾ اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ؕ اِنَّ فِيْ ذٰلِكَ
لَرَحْمَةً وَّذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ﴿٥١﴾ قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ ع
وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٥٢﴾ وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَلَوْلَآ
اَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ ؕ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٥٣﴾ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَاِنَّ
جَهَنَّمَ لَمُحِيْطَةٌ ۢ بِالْكٰفِرِيْنَ ﴿٥٤﴾ يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا

49 (بل . . . الظّلمون) Aye! it[27] is itself manifest signs[28] in the breasts of those who have been vouchsafed knowledge; and none gainsay Our signs except the wrong-doers[29]

50. (وقالوا . . . مبين) And they[30] say. why are not signs.[31] sent down unto him from his Lord?[32] Say thou: signs are with Allah only. and I am but a manifest warner[33]

51. (اولم . . . يؤمنون) Does it not suffice with them[34] that We have sent down to thee the Book *to be* recited to *them?*[35]; Verily herein[36] is a mercy and an admonition to a people who believe.[37]

SECTION 6

52, (قل . . . الخسرون) Say *thou:*[38] Allah suffices as a witness between me and you. He knows whatever is in the heavens and the earth; and they who believe in falsehood[39] and disbelieve in Allah, these! they shall be the losers.

53. (و يستعجلونك . . . يشعرون) And they ask thee to hasten on the torment.[40] And had there not been a term appointed,[41] the torment would surely have come to them. And surely it shall come upon them while they perceive not.

54. (يستعجلونك . . بالكفرين) They ask thee to hasten on the torment; and verily the Hell is about to encompass[42] the infidels

27. *i. e.*, the Holy Qur'ān.

28. ——composed as it is of many parts, and every part thereof is a self-evidencing sign——

29. *i. e.*, the wilfully blind.

30. *i. e.*, the pagans of Makka.

31. (such as we specify).

32. See P. I. nn. 533, 534; P. VII. nn. 374, 681: P. XIII. n. 223.

33. (and the prophetic office has no necessary connection with wonders of human choice).

34. *i. e.*, is it not sufficient to carry conviction to them ?

35. (over and over again).

36. *i. e.*, in the great miracle of the Qur'ān.

37. *i. e.*, this miracle of the Qur'ān with the excellence of its doctrine is far superior to any miracles with only a thaumaturgic value.

38. (O Prophet! as the final reply).

39. 'الباطل is also Iblis.' (LL).

40. See P. XVII. n. 397, 398

41. (for that doom in the foreknowledge of God).

42. Or 'hath (already) encompassed.'

مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾ يٰعِبَادِيَ الَّذِينَ آمَنُوٓا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ
ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن
تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا نِعْمَ أَجْرُ الْعٰمِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن
مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللّٰهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
السَّمٰوٰتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللّٰهُ فَأَنّٰى يُؤْفَكُونَ ﴿٦١﴾ اللّٰهُ يَبْسُطُ الرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَآءِ مَآءً

55. (يوم . . . تعملون) on the Day whereon the torment shall cover them from above them and from underneath their feet, and He shall say: taste[43] what you have been working!

56. (يعبادى . . . فاعبدون) O May bondmen who believe! verily My earth is wide, so worship Me alone.[44]

57. (كل . . . ترجعون) Every soul shall taste of death,[45] then unto Us you shall be returned.[46]

58. (والذين . . العملين) And those who believe and work righteous deeds—them We will surely settle in lofty dwellings of the Garden whereunder rivers flow; *they shall be* abiders therein.[47] Excellent is the reward of the workers[48] —

59. (الذين . . . يتوكلون) who persevere[49] and trust in their Lord.

60. (وكأين . . العليم) And how many a moving creature there is that bears not its provision.[50] Allah provides for it and for you[51] And He is the Hearer, the Knower.

61. (ولئن . . . يؤفكون) And wert thou to ask them:[52] who has created the heavens and the earth and has subjected the sun and the moon?[53] they would surely say: Allah.[54] How then are they deviating?[55]

62. (الله . . . عليم) Allah expands provision for whom He will[56] of His bondmen and stints it for him.[57] Verily Allah is the Knower of everything.[58]

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43. (the fruits of).

44. *i. e.*, if you cannot practise the true religion in one particular city or country, emigrate into another, where you may serve God properly; for the earth is wide enough and you can easily find a place of refuge.

45. A warning to the infidels and a glad tidings to the believers.

46. (for requital).

47. (for ever).

48. (of righteousness).

49. (with patience, and endure hardships in the cause of God).

50. (on its back, and yet is sustained by God).

51. So why will He not provide for those who emigrate from their homes for the sake of religion. *Cf.* the NT :—'Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are you not much better than they?' (Mt. 6 : 26) 'Consider the ravens : for they neither sow nor reap ; which neither have store house nor barn ; and God feedeth them : how much more are ye better than the fowls ! (Lk. 12 : 24) *Cf.* also in the OT, Job. 38 : 41, and Ps. 147 : 9.

52. *i. e.*, the Makkan pagans.

53. (to serve their courses).

54. Thus precluding with their own mouth the possibility of the godhead of the sky, the earth, the sun and the moon.

55. (from the truth by acknowledging other gods).

56. (in accordance with His perfect knowledge and wisdom).

57. (if and when He wills).

58. He perfectly knows the needs and requirement of His creatures.

فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا
هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾
فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۙ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ
مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

63 (ولئن . . . يعقلون) And wert thou[59] to ask them: who sends downs water from the sky, and therewith revives the earth after its death? they would surely say: Allah[60] Say thou: *all* praise to Allah! Aye! most of them reflect not.[61]

SECTION 7

64. (وما . . يعلمون) And this life of the world[62] is but sport and play.[63] Verily the home of the Hereafter — that is life indeed, if they but know!

65. (فاذا . . يشركون) So[64] when they mount upon the ship they call on Allah making faith pure for him;[65] then when He delivers them safely on the land, lo! they associate.[66]

66. (ليكفروا . . يعلمون) So that they become ingrate for what We have vouchsafed to them, and that they enjoy themselves;[67] but presently they shall know.[68]

67. (اولم . . . يكفرون) Do they not see that We have appointed an inviolable sanctuary,[69] while men are being snatched away[70] round about them?[71] In falsehood would then they believe, and unto favours of Allah would they be ingrate?[72]

68. (ومن . . للكفرين) And who is greater wrong-doer than he who forges a lie against Allah[73] or belies the truth when it comes to him?[74] Will there not be in the Hell an abiding-place of the infidels?[75]

69. (والذين . . . المحسنين) And those who strive hard in Us,[76] We shall surely guide them in Our paths;[77] verily Allah[78] is with the well-doers.[79]

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59. (O Prophet!).

60. Thus precluding with their own mouth the possibility of a rain-god or vegetation-god.

61. (and do not exercise their reason even to reach obvious conclusions).

62. (which the materialist and the ungodly have ever so valued).

63. *i. e.*, unreal, unsubstantial and illusory, if viewed as an end in itself;

but very real and substantial, if viewed as a prelude to the life of the Hereafter.

64. *i. e.*, in accordance with their verbal acknowledgment of the One True God.

65. See P. XI. n. 218.

66. (others in His worship). See P. XI. n. 219.

67. (with the delights of this world for a season).

68. (the effects of their action).

69. *i. e.*, the territory of Makka and its inviolable suburbs.

70. *i. e.*, oppressed and assailed.

71. *i. e.*, in place outside the sanctuary of Makka.

72. (associating with Him partner-gods).

73. (unsupported as it is by reason or sense).

74. (supported as it is by reason and justice).

75. *i. e.*, for such ungrateful, unreasonable rebels.

76. *i. e.*, in Our cause.

77. Note that mere sincere search after God and His truths, apart from all consequences, is promised reward. Sincerity of purpose is the main thing, good results would follow of themselves.

78. (in His mercy and loving kindness).

79. (both in this world and the Hereafter).

APPENDIX V

Was Muhammad Literate ?

(S. G. Mohiuddin)

In this verse (29 :48) the Qur'ān expressly asserts that the Prophet of Islam was not conversant with the art of reading and writing. In several other verses, the holy Prophet has been called *ummī*, the unlettered, but some of the eminent modern scholars, deemed to be experts on Islam, disregard the Quranic statements as well as testimony of historical facts to raise the doubt that all these references in the Qur'ān are simply allegorical. If we are to establish whether the Prophet was literate or not we should go to the Qur'ān itself to verify and establish our proposition.

Let us, therefore, first find out what the word *ummī*, the epithet used by the Qur'ān for the Prophet, actually means in its particular language and how it was understood by the Arabs when the Qur'ān was revealed to the Prophet. In order to understand this we shall have to turn to the Qur'ān itself which uses the word at several places in different contexts.

> (1) "Among them are unlettered folk who know the Scripture not except from hearsay. They but guess. Therefore woe be unto those who write the Scripture with their own hands and they say : 'This is from Allah,' that they may purchase a small gain therewith."[1]

This verse refers to the Jews of Medina who had themselves foretold the coming of a Prophet, but subsequently rejected his call. They have been called *ummī* because some of the Jews persisted in denying the Truth owing to the ignorance of their own Scripture Obviously, such Jews were those who did not know the art of reading.

> (2) "That is because they say : There is in the matter of illiterates no call on us."[2]

The Qur'ān quotes here the belief commonly held by the Jews of Arabia that they would not be called to account for their behaviour towards the Arabs and for not subscribing to their faith. The belief was not confined to their behaviour towards the pagan Arabs alone, but towards all non-Jewish races whom they knew as goyim or gentiles, the English synonym of *ummī* in Arabic. To illustrate this point, here are two quotations from the Old Testament. "At the end of every seven years . . . every creditor that lendeth aught unto his neighbour shall release it," but "of a foreigner thou mayest exact it again."[3] At another place the law about usury has been laid down like this : "Unto a stranger thou mayest lend upon usury : but unto thy brother thou shalt not lend upon usury."[4] Naturally,

the Arabic speaking Jews of Arabia held similar beliefs about their Arab brethren. It is to be noted that the Jews called them *ummī*, because the Arabs were not ashamed of it but rather took pride in being called *umm-* or the illiterate people.

(3) "And say unto those who have been vouchsafed the Book and unto the illiterates, accept Islam."[5]

Al-Ummiyūn, juxtaposed in this verse against *Uotul-Kitāb* i. e. 'those who possess the Book' indicates that Arabs have been so named because they did not have a Scripture like the Jews and the Christians.

(4) "Those who follow the apostle, the unlettered Prophet, whom they find written down with them in the Torah and the Gospel."[6]

In this verse the Prophet is called *Al-Nabī-al-Ummī*, because he could neither read nor write. Obviously the Qur'ān cannot itself call its prophet a *goyim*, or, in the derived sense, 'a pagan,' especially when he was called upon to eradicate paganism.

In the four verses quoted above, the Qur'ān uses the word *ummī* to denote those who persist in their wrong ways owing to ignorance, the Arabs as a nation of illiterates, the people without any scripture and those who cannot read or write. If one were to insist, like Winsinck[7] and Horovitz[8], to put the word heathen or pagan wherever *ummī* is used in the Qur'ān, it would hardly be compatible with the first verse, quoted above, where there is a reference to the difference between those who write the Scripture and the *ummiyūn* among the Jews. 'Heathen', thus, carries only a derived and secondary sense of *ummī* as Lane says in his definition of the word: "Whence in a secondary, tropical sense, a heathen: one not having a revealed scripture: so applied by those having a revealed scripture; and particularly an Arab, or *in the proper language of the Arabs* of belonging to, or relating to, the community of the Arabs who did not write or read: and, therefore, metaphorically *applied to anyone not knowing the art of writing nor that of reading.*"[9]

As for the Arab lexicographers, it would be relevant to cite here the definition of *ummī* given by Ibn Manzoor and Zabīdī, the two foremost lexicologists of Arabic. Says Ibn Manzoor: "*Al-ummī* is one who cannot write. Zajāj says that an *ummī* is in the same state as he was when given birth by his mother, that is, he does not know the art of writing and thus he remains in the same state as he was at the time of his birth—Abū Ishāq says that *ummī* is applied to the state of birth because nobody can write without learning the art of writing—and the Prophet is known as *ummī* for the same reason since he could neither write nor read a writing."[10] Zabīdī also says that "*al-ummī* refers to the person who cannot write or retains the state of his birth when he did not know the art of writing."[11] Arab philologists and commentators of the Qur'ān have given different derivations of the word, yet the following three are most common derivations of *al-ummī* according to all of them.[12]

(1) From *Umm* "mother" i.e., one is just as he came from his mother's

womb.

(2) From *Ummah* "people" i e., a gentile, one who was ignorant; and

(3) From *Umm ul-Qura* "the mother of villages," a name of Mecca, i.e., a native of Mecca.

It would be worthwhile to mention here that *ummī* is emphasised to signify a 'heathen' or a 'pagan' solely because it is considered as a synonym of English 'gentiles' and Hebrew 'goyim.' The latter is a compound of *goi*, which has the same root meaning as *am*, that is, 'people' which occur more than 1,500 times in the Old Testament. In their primary sense they denote a connected body while *goi* and *am* are both applied even to troops and herds of animals. Thus the plural form of *goyim* or *goiim* has the general sense of nations or peoples.[13] In keeping with this original meaning, the word was used for the aggregate of non-Israelite nations as opposed to and contrasted with Israel, socially, politically and religiously. It was only later on, as connoting this contrast, that *goyim* was translated as 'gentiles' or 'heathens.'[14] There is hardly any reason to believe that *ummī* was derived from the Hebrew root of *am* or its pural form *ammin*, but even if it were so, its original meaning must have been in accord with the Arabic roots *umm* and *ummah*, meaning the 'mother' and the 'people.'

It would, thus, be quite clear that the Arabic *ummiyūn* can in no way be treated as identical to the Hebrew 'goyim' or 'pagans' as these are generally understood to mean by certain people. Neither the Arabs ever used the word *ummī* in that sense, nor does the Qur'ān employ it for that purpose. In fact, the Qur'ān uses two more words, *mushrikūn* and *kāfirūn*, drawing a distinction even between those who associate partners to God (*mushrikūn*) and those who deny the unity of God and His transcendence (*kāfirūn*). It would really be difficult to find appropriate approximates to these two words in any other language. The Qur'ān never uses the three words mentioned above indiscriminately. Imām al-Baghawī says in his commentary on *sūrah* xcviii-1, that the Qur'ān always uses the expression *ahl-al kitāb* when it refers to the Jews and Christians, while it always calls the idolaters as *mushrikūn*. *Kafirūn*, on the other hand, is a general word of wider import covering all those who are guilty of infidelity or blasphemy or denial of the revelation of God and His messenger, as, for example, in *sūrah* II-39: "But those who disbelieve (*Wallazīna Kafaru*), and deny our revelations," and *sūrah* xcviii-1 : "Those who disbelieve among the people of the Scripture and the idolaters." Therefore, if any word carrying the purport of heathen has been used in the Qur'ān, it is *mushrikūn* and not *ummiyūn* as contended by certain orientalists not fully conversant with the Qurānic terminology.[15]

Muhammad was born in the full light of day and the biography of no other prophet is based upon so much of historical evidence as that of the prophet of Islam. We know more about Muhammad and his times than we do of Luther and Calvin. We can, therefore, establish whether the Prophet was literate or

unlettered in the light of historical evidence.

Mecca was, in the sixth century, the most important town of Arabia; not only a centre of annual pilgrimage, but also "an extremely cosmopolitan centre, the city which had replaced the ancient Palmyra and the still more ancient Tiema," and its entire population lived on commerce with Asia Minor, Syria, India and Chaina,[16] but except for some fifteen individuals mentioned by name, all the pre-Hijrah inhabitants of the city were illiterate.[17] Only the Jews settled in Yemen, Khybar, Yathrib and Teima could boast of ability to read a Scripture, but there is nothing to show that their sacred books had been rendered into Arabic. The Christians were active in the highlands of Yemen, Najrān, Ghassān, Hira, Bahrain and other islands of the Persian Gulf but the first versions of the Christian Scripture in Arabic date from the eighth century.[18] No Arabic version of the Bible, or part of it, existed in the time of the Prophet.[19] The crown and seal of the Arabs' way of life was poetry, and the oldest extant Arabic poems date from 512 A.D., but it was nearly two centuries later that these were committed to writing.[20] There was virtually no prose written before the days of Islam: the Qur'ān is the oldest Arabic Book in prose.[21] Historians refer to *mu'allaqāt* written in order to be hung on the walls of Ka'ba, as the first written records of the Arabs.[22] Do these conditions justify the presumption that 'as a merchant he must have had a certain knowledge of reading and writing ?[23]

"Muhammad was called "a driveller, a star-gazer and a maniac-poet, thorns were strewn in his path, and stones thrown at him. His uncles sneered, and the main body of the citizens treated him with that contemptuous indifference, which must have been harder to bear than active persecution," writes a Western biographer of the Prophet,[24] and he also adds that "there is no single trait in his character upto the time of the Hijrah which calumny itself could couple with imposture."[25] But, the question is, why the Prophet's detractors did not expose his 'pious fraud' by showing that he could very well read and write while he claimed to be an unlettered Prophet ? Would it not have been easier and more reasonable to refute the Prophet's revelations than to persecute the preacher ? If this fact speaks for itself, how are we to account for such an insinuation by a learned scholar who says that "the Prophet wished to pass for an illiterate" ?[26]

Not a moment of the Prophet's life, after his claim to apostleship, was spent in seclusion, away from the gaze of his followers. It is no less significant that the Apostle of God had given definite instructions to his followers that whatever they saw of him, saying or doing, amongst them or alone, in the mosque or in the battlefield, leading prayers or conducting wars, on the pulpit or in a closet, should invariably be brought to the notice of others. His wives, in consequence, freely talked about his private affairs while seventy of his followers lived close to his house in the mosque to learn all about him. Then, there were inhabitants of Madina who attended congregational prayers led by the Prophet, five times every day, for

ten long years. There were also occasions when even a larger number of people gathered round him, as, in the expeditions, when they spent a number of days with him. Everyone knew that it was a bounden duty lying upon him to tell others whatever he knew about the Messenger of God. Nothing about his life from the closet of his sleeping chamber to the market place thus ever remained a secret, and every bit of it was recorded and handed down from generation to generation. It is, therefore, no wonder that we have several collections of reports about him which run into several hundred thousands. There are reports considered trustworthy on the criteria of criticism evolved by subsequent scholars, as well as those rejected by them. Is it not reasonable, then, in the given circumstances, to expect plenty of reports about the ability of the Prophet to read and write ?

There is, however, one report, handed down from six sources, on the authority of Barā b. 'Azib, which has given rise to the speculation that the Prophet was probably conversant with the arts of reading and writing.[27] Owing to the bearing of these reports on the question under consideration it would be advisable to examine them here even at the risk of burdening this paper with some details. Ibn Is'hāq reports that while dictating the treaty of Hudaibiya, the Prophet asked 'Ali to write: "This is what Muhammad the Apostle of God has agreed with Suhayl b. 'Amr." But Suhayl, the emissary of the Quraish, interrupted, "If I witnessed that you were God's Apostle I would not have fought you. Write your own name and the name of your father." The Prophet turned patiently to 'Ali and said, "Write; This is what Muhammad b. 'Abdullāh has agreed with Suhayl b. 'Amr."[28] Further details of the incident, as transmitted by different narrators from Barā b. 'Azib, and preserved by Bukhāri and Muslim, are as follows :—

(1) The Apostle said to 'Ali, "Strike out these words." He replied, "I cannot rub out the words." Thereupon the Apostle deleted those words.[29]

(2) Then the Apostle said to 'Ali, "Strike out 'the Apostle of God." He replied, "By God, I will not strike out your name."[29-A]

(3) As the Prophet did not know how to write, he said to 'Ali, "Strike out 'the Apostle of God.' He replied. "By God, I will not strike out these words." Thereupon the Apostle asked 'Ali to point out the place where those words were written. Then 'Ali pointed out the place where the words were written and the Prophet wiped out the words with his own hand.[29-B]

(4) Then the Apostle took the document in his hands and although he did not know how to write, he wrote: "this is the treaty concluded by Muhammad b. 'Abdullah."[30]

(5) On the refusal of 'Ali, the Apostle himself wiped out the words "the Apostle of God."[31]

(6) The Apostle asked 'Ali to point out the place where the words "the Apostle of God" were written. 'Ali showed him the place and the

Prophet wrote "Ibn 'Abdullāh," after wiping out those words.[32]

It is noteworthy that all these reports come down, from different narrators, on the authority of the same person. The second report is incomplete while the first and the fifth do not suggest that the Prophet knew reading and writing. The fourth and the sixth reports say that the Prophet wrote a few words in the document but one of these also asserts that the Prophet did not know how to write and thus contradicts itself. The third one, more detailed than the rest, is quite clear and leaves no doubt that the Prophet had not written anything nor was he able to read the document. Thus, four out of six narrators do not allude to the Prophets' knowledge of reading or writing. Furthermore, the way all the narrators, except the third one, have condensed their reports, as well as the discrepancy between their narrations emanating from the same source, go to show that they have not reported the happening in the exact words heard by them.

Now, this is the testimony of history about the ability of the Prophet to read and write. There has been no dearth of scholars, even in the West, who have reached the conclusion that the Prophet did not know how to read and write. "As to the acquired learning," writes Sale, "it is confessed he had none at all; having had no other education than what was customary in his tribe, neglected, and perhaps despised, what we call literature."[33] Another competent scholar, Dr. Theodor Noldeke, testifies; "For though it remains an open question whether Mohammad was actually ignorant of reading and writing, it is certain that he had neither read the Bible nor any other books."[34] The same author writes at another place that the Prophet "did not himself understand the language of writing."[35] There are, in fact, many more[36] among the Western scholars who, too, have arrived at the same conclusion.

We should now turn to the question why the unfamiliarity of the Prophet with the arts of reading and writing is an article of belief for the Muslims and whether the acceptance of the Quranic revelations as the word of God depends, in any way, on this belief. The question assumes importance because the parallelization of the Qur'ān with the person of Christ by some scholars to illustrate the nature of the Qur'ān has led many writers to introduce the Christian concept of Mary's virginity into Islam. The Qur'ān, undoubtedly, adduces the Prophet's inability to read and write as one of the proofs of its divine origin, but this is by no means the only reason for the acceptance of the Qur'ān as the Word of God. There are many more verses in the Qur'ān which clearly state that it is a revelation from God. Some of these are given here to illustrate the point :

> "He hath revealed unto thee (Muhammad) the Scripture with truth, concerning that which was (revealed) before it, even as He revealed the Torah and the Gospel."[37]
>
> "And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a sūrah of the like thereof, and call your

witnesses beside Allah if ye are truthful. And if ye do it not—and ye can never do it—then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones."[38]

"Lo ! Those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo ! it is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise."[39]

"It is not poet's speech—little is it that ye believe ! Nor diviner's speech—little is it that ye remember ! It is a revelation from the Lord of the Worlds."[40]

Truly speaking, one who has joined his faith to the apostleship of Muhammad, must accept the divine origin of the Qur'ān, irrespective of the fact, whether he was literate or not. If the Muslims believe that the Prophet was unlettered, it is because the Qur'ān says so specifically, and not because their faith in the divine origin of the Qur'ān depends on it. The matter is thus significant for the Muslims insofar as the fact about Muhammad's lack of the knowledge of reading and writing finds a place in the Divine Writ; but, it has, perhaps, greater significance for those who deny it. By accepting the incontrovertible fact of Muhammad's inability to read and write, the question so pertinently posed by Rodwell : "If he was indeed the illiterate person, the Muslims represent him to have been, then it would be hard to escape the inference that the Koran is, as they assert it to be, a standing miracle,"[41] stares them in the face demanding an answer. It is, indeed, an inexplicable dilemma for those who deny the divine origin of the Qur'ān.

There is yet one more factor in which lies the clue to the insistence on Muhammad's ability to read and write. Living in an age deeply influenced by the materialistic way of thought, people tend to believe that every effect must have a 'cause.' That is why they reject everything beyond the material world, although, unfortunately, the ways of God are infinitely varied and complicated, and it is rarely possible to discern the cause of everything even though it may present itself as a hard fact before our eyes. When, therefore, they are asked to acknowledge that the Qur'ān was revealed to an unlettered Prophet, most of them are apt to dismiss it as belonging to the realm of faith and belief. May be that some steeped in the lore of other religions like Christianity which does not go beyond inspiration, find it difficult to appreciate the Islamic concept of revelation and prophethood. But the reason for rejecting Islamic standpoint in this regard is modern rationalism basing itself on the exclusive validity of judgements of human reason which is but a reflection of Intellect tending towards the secular by nature, because human reason, although real on its own level, is but a limitation and dispersion of the Intellect and to that extent rooted in that illusory void which separates our existence from the ultimate reality.

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3. Deut. 15 1-3
4. Deut. 23 : . 0
5. *The Qur'ān* 1 I : 20
6. *Ibid*, VII : 157—Another verse of the Qur'an xxix-48 says even more explicitly; "And thou (Muhammad) was not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood."
7. Winsinck, *Acta Orient*, II, p. 191
8. Horovitz, *Kuranische Untersuchungen*, p. 52
9. Lane's *Arabic English Lexicon* (Williams and Norgate), (Italics mine)
10. Ibn Manzoor, Lisān *al-'Arab*, Vol. XIV, pp. 299-300
11. Zabidi, *Tāj ul-'Urūs Sharh al-Qamūs*, vol. VIII, p. 191
12. Thomas Patric Hughes, *Dictionary of Islam*, London 1885, p. 654
13. *Dictionary of the Bible*, New York, 1899, *Art.* Gentiles.
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15. Use of the word *ummī* in the sense of one not learned or illiterate ever since the Qur'ān's use of the word in that sense is well-illustrated by an example. 'Abd al-Wabhāb ibn Ahmad Sha'rani (897/1492—973/1565) an eminent and learned *sufī Shāikh* of Egypt had taken 'Ali al-Khawwās (d. 1532), an illuminated illiterate, as his spiritual director. Although he says that 'Ali was an *ummī* i. e., could not read or write, he calls himself, in relation to his *murshid* an *ummī* and 'Ali, the *'ālim* in the discipline of mysticism. (Sha'rani, *at-Tabaqāt al-Kubra*, Cairo, 1945, vol. II, pp. 135.153)
16. De Lacy O'Leary : *Arabia before Muhammad*, London, 1927, pp. 82 & 184; see also John Bagot Glubb, *The Life and Times of Muhammad*, London, 1970, pp. 66-67
17. H. R. Gibbs and J. H. Kramers, *The Sohrter Encyclopaedia of Islam*, Leiden 1935, p. 370.—Baladuri has given the names of 17 individuals who knew how to read and write in Mecca. He also says that the art of writing was introduced in Mecca by some people of Hirah (now Kufa) in the time of the father of Abū Sufyān. This latter was a contemporary of the Prophet. (*Futūh al-Buldān*, Leyden, p. 471-72).
18. Kilgour, *The Gospels in many years*, pp. 10-11
19. *Semitic Studies*, (in the memory of Rev. Dr. Kohut), Berlin, 1897, p. 185
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23. Gibbs and Kramers, *op. cit*, p. 392
24. R. Bosworth Smith : *Muhammad and Mohammadanism*, London, 1876, pp. 117-18
25. *Ibid*, p. 127
26. R. A. Nicholson, *op. cit*, p. 151

27. There is one more report handed down by Mujahid and narrated by Ibn 'Ali Shayba and Umar b. Shu'aba saying that the Prophet had learnt how to read and write shortly before his death, but it had been held to be a *hadith al-maqt'u* or an intersected tradition since Mujahid who is a *tābi'ī* is unable to name the companion of the Prophet from whom he learnt it and hence the tradition is unreliable. Also, as Hāfiz Ibn Kathīr says that there is no reason why this important fact would not have come to the notice of other companions and reported by them or by their disciples and descendants (*See Tafsīr Ibn Kathīr*)

28. Ibn Ishāq's *Sirat Rasulallah* (The Life of Mohhmmad) tr. A. Guilaume, London, 1955), pp 504

29. Al-Bukhāri, Muhammad b. Ismail, *Al-Jāmi al-Sahīh*, Delhi, "Kitāb-us-Sulh", and "Kitāb al-Jizya".

29-A & B. *Ibid.*

30. *Ibid*, Kitāb-al-Maghāzī.

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32. *Ibid.*

33. George Sale, *The Koran Priliminery Discourse*, London (Fradrick Warne and Co.), p. 30

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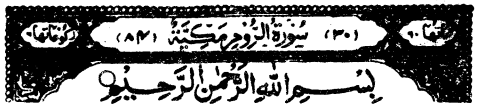
37. III . 3

38. II : 23-24

39. XLI : 41-42

40. LXIX : 41-43

41. J. H. Rodwell, *The Koran*, London, 1876, p. 21



الٓمٓ ۝١ غُلِبَتِ الرُّومُ ۝٢ فِيٓ أَدْنَى الْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝٣ فِي بِضْعِ سِنِينَ ۗ لِلَّهِ
الْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝٤ بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ
الرَّحِيمُ ۝٥ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝٦ يَعْلَمُونَ ظَاهِرًا مِّنَ
الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ۝٧ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَ

Sūrat-ur-Rūm

The Byzantians[80] XXX

(Makkan, 6 Sections and 60 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif. Lām. Mīm.[81]

2. (غلبت الروم) The Byzantians have been overcome,[82]

3. (في . . . سيغلبون) in a nearer land,[83] and they, after being overcome, shall soon overcome;[84]

4. (في . . . المؤمنون) in some few years.[85] Allah's is the command,[86] before and after, and on that day[87] the believers shall rejoice,[88]

5. (بنصر الله . . . الرحيم) in Allah's succour,[89] He succours whom He will.[90] And He is the Mighty,[91] the Merciful.[92]

6. (وعد الله . . . يعلمون) This is Allah's promise and Allah does not fail His promise. Yet most men know not.[93]

7. (يعلمون . . . غفلون) They only know the outside *appearance* of the life of the world,[94] and they! of the Hereafter they are neglectful.[95]

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80. الروم stands for the Byzantine Empire. The Eastern and independent part of the old Roman Empire, existing from 395 to 1453 A. D. 'The chronology of this Sūra is significant. It was revealed about the 7th or the 6th year before the Hijrat, corresponding to 615-16 of the Christian era, when the tide of Persian conquest over the Roman Empire was running strong. . . . At that time it seemed outside the bounds of human possibility, even to one intimately acquainted with the inner resources and conditions of the Persian and Roman armies and empires, that the tables would be turned and the position reversed within the space of eight or nine years.. . . Then was this passage XXX. 1-6 revealed, clearly foreshadowing the

final defeat of Persia as a prelude to the destruction of the Persian Empire. There is no doubt about the prophecy and its fulfilment. For the exulting Pagans of Mecca laid a heavy wager against the fulfilment of the prophecy with Hadhrat Abū Bakr, and they lost it on its fulfilment.' (AYA).

81. See P. I. n. 28.

82. (by the Persian in the years 614-615 C. E., and thereabout.

83. *i. e.*, in a territory which is nearer than the Persians Empire to Arabian frontier; in Syria and Palestine.

84. 'In the midst of the Persian triumphs, he (the Prophet) ventured to foretell that, before many years should elapse, victory would again return to the banners of the Romans. At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years (A.D. 610-622) of Heraclius announced the approaching dissolution of the empire.' (GRE. V. p. 74) 'The prophecy, as we have seen, was justified by the event.' (Muir, *op. cit.*, p. 123) Even modern European historians speak of the event as 'almost a miracle.'

85. بضع is any number under ten, or to be exact, from three to nine. فى بضع سنين means 'in from three to nine years.' (LL).

86. *i. e.*, disposal of the affair. 'The task before Heraclius was incredibly difficult. Experienced officers, disciplined troops, money above all, were wanting. Disaster followed disaster. . . . The end seemed at hand. Despair wrought almost a miracle. . . . It was not till 622 that Heraclius was at last free to launch his attack. . . . Next year he drove straight at Media. Year after year success followed success. He penetrated victoriously farther into the heart of Persia than any Roman commander before him.' (UHW. IV. pp. 2273-2274) The Persian victory was thus completely nullified and reversed within nine years.

87. *i. e.*, when the prophecy is fulfilled.

88. (with the unconscious prospect of a still greater victory——the annihilation of the Byzantine Christians themselves by the Muslims under the second Caliph 'Umar). 'The idol of the army and the people, Heraclius returned in 628 to Constantinople, unconscious of the rise, in remote Arabia, of a menace far more terrific than that which he had so gloriously broken—— the world-shaking menace of Islam. For the Prophet had arisen on whose death four years later the floodgates would be opened.' (UHW. IV. p. 2274).

89. 'Abū Bakr, on this passage appearing, laid a wager of ten camels with Obei Ibn Khalaf, that the Persians would be beaten within three years. Mohammed desired him to extend the period to nine years, and to raise the stake. This Abū Bakr did, and in due time had won hundred camels from Obei's heirs.' (Muir, *op. cit.*, p. 123, F. N.).

90. (in accordance with His infinite Wisdom).

91. *i. e.*, Able to inflict punishment on the infidels.

92. *i. e.*, Ready to aid the believers.

93. (the might and veracity of God, and do not understand the working of His decrees).

94. *i. e.*, they recognise only the apparent laws of the physical, phenomenal world.

95. (and never reflect on its proofs and evidences).

الْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ۝٨
أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝٩ ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَ
كَانُوا بِهَا يَسْتَهْزِئُونَ ۝١٠ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝١١ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ ع
الْمُجْرِمُونَ ۝١٢ وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ۝١٣ وَيَوْمَ تَقُومُ السَّاعَةُ

8. (اولم . . . لكفرون) Do they not ponder in their minds. Allah has not created the heavens and the earth and what is in-between except with a purpose[96] and for an appointed term?[97] And verily many men are unbelievers[98] in the meeting of their Lord.

9. (اولم . . . يظلمون) Have they[99] not journeyed in the land[100] and observed how has been the end of those[101] before them?[102] Those were stronger[103] than these in power and they broke up the earth[104] and they inhabited it with greater affluence than these have inhabited it, and their messengers came to them with evidences [105] And Allah was not one to wrong them, but themselves they were wont to wrong [106]

10. (ثم . . . يستهزون) Then the end of those who committed evil was evil,[107] for they belied the signs of Allah, and they were wont to mock at them.

SECTION 2

11. (الله . . . ترجعون) Allah originates the creation,[108] then He shall restore it,[109] then to Him you shall be returned.[110]

12. (ويوم . . المجرمون) And on the Day whereon the Hour arrives the culprits will be dumb-struck.[111]

13. (ولم . . . كفرين) And not from their associate-*gods* there will be intercessors for them, and they will be unbelievers[112] to their associate-gods.

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96. (in accordance with His definite universal Scheme).

97. So everything will perish sooner or later, and due requital will follow.

98. (due to their lack of reflection).

99. *i. e.*, the Makkans.

100. *i. e.*, either to Syria in the north, or to Yaman in the south.

101. (of the ungodly peoples).

102. *i. e.*, they would have found these lands filled with the ruins of old civilizations destroyed on account of their corruption.

103. *i. e.*, the Makkans.

104. (for tillage).

105. (which they rejected to their own ruin).

106. (by their obstinate infidelity).

107. (in the Hereafter).

108. (for the first time).

109. *i. e.*, He shall once again bring into being and reproduce all His creation in the Hereafter.

110. (for requital).

111. (in bewilderment, and shall not be able to return an answer, when face to face with the realities).

112. *i. e.*, the infidels on the Day will deny and renounce all false worship.

يومئذ يتفرقون ﴿١٤﴾ فاما الذين امنوا وعملوا الصلحت فهم في روضة يحبرون ﴿١٥﴾ واما الذين
كفروا وكذبوا بايتنا ولقاي الاخرة فاولئك في العذاب محضرون ﴿١٦﴾ فسبحن الله حين تمسون و
حين تصبحون ﴿١٧﴾ وله الحمد في السموت والارض وعشيا وحين تظهرون ﴿١٨﴾ يخرج الحي
من الميت ويخرج الميت من الحي ويحي الارض بعد موتها وكذلك تخرجون ﴿١٩﴾ ومن ايته ع
ان خلقكم من تراب ثم اذا انتم بشر تنتشرون ﴿٢٠﴾ ومن ايته ان خلق لكم من انفسكم ازواجا
لتسكنوا اليها وجعل بينكم مودة ورحمة ان في ذلك لايت لقوم يتفكرون ﴿٢١﴾ ومن ايته خلق

14. (ويوم . . يتفرقون) On the Day whereon the Hour arrives, that day they[113] will be separated.[114]

15. (فاماالذين . . . يحبرون) Then as for those who believed and worked righteous *deeds*, they shall be in a meadow made happy.

16. (واما . . . محضرون) And as for those who disbelieved and belied Our signs and the meeting of the Hereafter — these shall be brought to the torment.

17. (فسبحن . . . تصبحون) So hallow Allah[115] when you enter the night[116] and when you enter the morning.[117]

18. (وله . . . تظهرون) And His is *all* praise in the heavens and the earth, and at sun's setting[118] and decline and when you enter the noon.[119]

19. (يخرج . . . تخرجون) He brings forth the living from the lifeless,[120] and He brings forth the lifeless from the living,[121] and He revives the earth after its death, and thus you *too* will be brought forth.[122]

SECTION 3

20. (ومن . . . تنتشرون) Of His signs[123] is that He created you of dust, and then lo! you *are* humankind spreading yourselves.[124]

21. (ومن . . . يتفكرون) And of His signs is, that He created for you from yourselves[125] mates that you may find repose in them,[126] and He set between you affection and mercy,[127] verily in this are signs[128] for a people who ponder.

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113. *i. e.*, mankind.

114. (from each other as groups of believers and infidels).

115. سبحان is here 'used in the place of the infinitive noun of سبح and سبحوا is understood before it.' (LL).

116. This includes the two evening prayers of *Maghrib* and *'Esha.'*

117. This refers to the *Fajr* prayer. The verse means: 'Therefore perform ye prayer to God, or declare ye the remoteness of God from every imperfection, when ye enter upon the time of evening and when ye enter upon the time of daybreak.' (LL).

118. This refers to the *'Asr* (late afternoon) prayer.

119. This refers to the *Ẓuhr* (early afternoon) prayer.

120. *i. e.*, as a bird from an egg.

121. *i. e.*, as an egg from a bird.

122. (from your graves).

123. *i. e.*, the signs of His power and potency.

124. (far and wide).

125. *i. e.*, of the same species; of the same human status.

126. The word connotes companionship and mutual love, which is distinct from mere sexual pleasure. This determines the proper status of the wife in Islam. She is not a handmaid, but a lifelong companion of her husband, his consort. Her function is to be, by her words, acts, or by her mere presence, a source of comfort and solace to him. She must constitute the chief consoling, soothing element of his life. And a relation of affection, harmony, and mutual happiness and goodwill ought to subsist between man and wife. Contrast this with the attitude of the early Church. 'We cannot but notice, even in the greatest of the Christian fathers, a lamentably low estimate of women, and consequently of the marriage relationship. Even St. Augustine can see no justification for marriage, except in a grave desire deliberately adopted of having children; and in accordance with this view, all married intercourse, except for this single purpose, is honestly condemned. . . . This idea of the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity, hardly existed, and could hardly yet exist.' (DCA. II. p. 1909) See P. IX n. 348.

127. Which ought to be even truer and deeper motives of marriage than mere sexual harmony. 'Marriage, we must never forget—as too often happens—is more than an erotic union. To the truly ideal marriage there goes not only an erotic harmony but a union of many-sided and ever-deepening non-erotic affection, or community of tastes and feelings and interests, a life in common, a probability of shared parenthood, and often an economic unity.' (Ellis, ***Psychology of Sex***, p. 284) 'Complete sex relationship demands relationship of the whole personality of the man, his intelligence, imagination, emotions, will, interest, sentiments and all the rest that go to make up his personality with all those things in the woman. That is why casual or promiscous physical intercourse can never be complete sex relationship. To be complete, sex-relationship must fulfil these conditions; it must involve the whole personality of both persons; it must not impede but assist the growth of both partners; and thirdly it must give security and permanence of relationship.' (Livia-Noble, *The School Psychologist*, p. 103).

128. (of His power and beneficence).

السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿۲۲﴾ وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ
بِالَّيْلِ وَالنَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿۲۳﴾ وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ
الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۲۴﴾ وَمِنْ اٰيٰتِهٖٓ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً مِّنَ
الْاَرْضِ اِذَآ اَنْتُمْ تَخْرُجُوْنَ ﴿۲۵﴾ وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿۲۶﴾ وَهُوَ الَّذِيْ
يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ

22. (ومن . . . للعلمين) And of His signs are creation of the heavens and the earth,[129] and the variation of your languages and complexions?[130] verily in this are signs for men of knowledge.

23. (ومن . . . يسمعون) And of His signs are your sleeping[131] by night and day,[132] and your seeking of His grace?[133] verily in this are signs for a people who listen

24. (ومن . . . يعقلون) And of His signs is *that* He shows you lightning[134] for a fear[135] and for a hope,[136] and sends down from the sky water, and therewith revives the earth after its death;[137] verily in this are signs for a people who reflect.

25. (ومن . . . تخرجون) And of His signs is that the heavens and the earth stand fast by His command,[138] and thereafter when He calls you, a call from the earth, lo! you shall come forth.

26. (وله . . . قنتون) His is whosoever[139] is in the heavens and the earth; all are obedient[140] to Him.

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129. 'No doubt the immediate purpose of the Qur'ān in this reflective observation of nature is to awaken in man the consciousness of that of which nature is regarded a symbol. But the point to note is the general empirical attitude of the Qur'ān which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science.' (Iqbal, *op. cit.*, p. 14).

130. This diversity of human language and complexions has been, in the case of the pagan nations both old and new, one of the most potent causes of racial ill-feeling, communal jealousy, and international animosity.

131. A fact of utmost biological significance. 'Now blessing light on him that first invented sleep,' says the author of *Don Quixote*, 'it covers a man all over thoughts and all like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, cold for the hot.' 'The nation's literature,' says another writer, 'abounds in praise like that. . . . To the sufferer tossing from side to side of the bed

there is no need to sing the praise of sleep. He knows how blessed it is.'

132. Nature has appointed certain hours pre-eminently suitable for sleep, when one can get the fullest benefit. Night time is of course the best time, and then come the noon hours.

133. (in the form of livelihood).

134. Which is a wonderful and terrible force of nature.

135. (lest it may strike you).

136. (of rain).

137. The ascription of all these acts to the One true God sweeps off the cobweb of a 'rain-god', a 'wind-god,' a 'thunder-god', etc.

138. He is not only the Creator but also the Preserver.

139. (of angels or other exalted beings) من (who) as a relative pronoun denoting a living being, is to be distinguished from ما (what) denoting inanimate creation.

140. (whether they will or not) See P. I. n. 526.

الْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ
فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ اتَّبَعَ
الَّذِينَ ظَلَمُوا أَهْوَاءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِي مَنْ أَضَلَّ اللَّهُ ۖ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٢٩﴾ فَأَقِمْ وَجْهَكَ
لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾
مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا

27. (وهو . . . الحكيم) And He it is Who originates the creation,[141] then shall restore it,[142] and this[143] is for Him very easy.[144] His is the most exalted similitude in the heavens and the earth,[145] and He is the mighty,[146] the Wise [147]

SECTION 4

28. (ضرب . . . يعقلون) He propounds to you a similitude[148] *taken* from yourselves,[149]. Have you, from among those whom your right hand possess,[150] partners in that which We have provided,[151] so that you[152] are equal in respect thereof *and* you fear them as you fear each other?[153] Thus do We detail the signs[154] for a people who reflect [155]

29 (بل . . . نصرين) Aye! those who do wrong[156] follow their own lusts without knowledge [157] Who, then, will guide them whom Allah has sent astray?[158] And for them there will be no helpers [159]

30. (فاقم . . . يعلمون) So set thou[160] thy face towards the *true* faith uprightly. *And follow thou* the constitution[161] of Allah[162] according to which He has constituted mankind[163] and *let there be* no alteration in Allah's creation [164] That is the right religion, but most men know not [165]

31. (منيبين . . . المشركين) *And remain* turning penitently to Him, and fear Him, and establish prayer, and be not of the associaters.

32. (من . . . فرحون) Of those who split their religion[166] and become sects,[167] each band[168] is exulting in what is with it.

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141. (from nothing for the first time).

142. (on the Resurrection day).

143. *i. e.*, this restoration.

144. 'Easier' from the stand-point of man, not of God; for to Him everything is equally easy (Th.). Another view is that اهون is not here an adjective of comparison, but 'means هين, not implying excess.' (LL).

145. *i. e.*, none in heaven and earth is comparable to Him, seeing He is the Creator of all. In speaking of Him and His attributes we must make use of

the most noble and magnificent expressions we can possibly desire and even then we shall fall far short of the actual reality. Also *see* P. XIV, n. 229.

146. (so it is easy for Him to bring about the Resurrection).

147. (so He will bring about the Resurrection at its proper time).

148. (to condemn polytheism).

149. *i. e.*, from your daily experience.

150. *i. e.*, among your slaves.

151. *i. e.*, in your wealth.

152. *i. e.*, you and your slaves.

153. *i. e.*, the real owners of property and sharers thereof.

154. *i. e.*, the arguments of Our Oneness.

155. How absurd of you, on this analogy, to raise God's creatures to equality with God!

156. (to their souls by attributing equals and associates to God).

157. *i. e.*, without right and proper thinking.

158. (in consequence of their wilful blindness).

159. (in the Hereafter).

160. (O reader!).

161. فطرة is 'The natural constitution with which a child is created in his mother's womb. . . . The faculty of knowing God, with which He has created mankind: the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth.' (LL).

162. (in its full purity, without allowing thyself to be seduced and misled by extrinsic temptations).

163. (and thou art sure to remain guided). Unity of God is an intuitive truth, plain to every man of commonsense, unless he perverts himself by the prejudices of education. 'Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, "Islam is the religion of commonsenses." (Lady Cobbold, *op. cit.*, Intro. p. XIII).

164. (as man is naturally disposed to become a Muslim) It is only false teaching that corrupts his moral and spiritual lookout, and leads him to infidelity. The holy Prophet, according to an authentic report, has said: 'Every infant is born in a state of conformity to the natural disposition with which he is created in his mother's womb; it is his parents that make him a Jew, a Christian, and a Magian. Lane's rendering of the phrase in the text is, 'There shall be no changing, or altering, of the religion of God.' (LL).

165. (for want of proper reflection).

166. (in endless sects). Witness the innumerable divisions and subdivisions among the Hindus, Christians and Jews.

167. (instead of being one solid community).

168. (in utter disregard of the truth).

رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا بِمَآ
آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۟ فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾
وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ فَآتِ
ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰٓئِكَ هُمُ
الْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ ۖ وَمَآ آتَيْتُمْ مِنْ زَكَاةٍ

33. (واذا . . . يشركون) And when *any* hurt visits mankind, they cry to their Lord[169] turning penitently to Him; then when He causes them to taste of His mercy,[170] lo! a part of them joins *others* with their Lord —

34. (ليكفروا . . تعلمون) so that they may be ungrateful for that which We have vouchsafed to them[171] So enjoy *awhile*;[172] presently you shall *come* to know [173]

35. (ام . . . يشركون) Or, have We[174] sent to them[175] any authority,[176] so that it speaks[177] of what they have been associating with Him?

36. (واذا . . . يقنطون) And when We cause mankind to taste of mercy, they exult at it;[178] then if an evil befalls them because of what their hands have sent forth;[179] lo ! they despair.[180]

37. (اولم . . . يؤمنون) Do they not see that Allah expands the provision for whomsoever He will.[181] and stints?[182] Verily in that is a sign[183] for a people who believe.

38. (فآت . . . المفلحون) So give thou to[184] the kinsman his due and to the needy and to the wayfarer. That is best for those who seek Allah's pleasure,[185] and those are the blissful ones [186]

169. (to the exclusion of other gods).

170. (and their trouble or affliction is removed).

171. (of Our favours).

172. (the vain pleasures of this life).

173. (the consequences).

174. (by the mouth of any prophet or by any written revelation).

175. *i. e.*, the infidels.

176. (for the worship of false gods).

177. (to them).

178. (and turn away from God).
179. *i. e.*, for sins which they have committed.
180. (and seek not to gain God's favour by timely repentance).
181. (in accordance with His universal scheme).
182. (it for whomsoever He will).
183. (of His might and wisdom).
184. (O believer !).
185. *i. e.*, goodwill; pleasure. See P. I. n. 42.
186. See P. I. n. 43.

تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ظَهَرَ الْفَسَادُ ع
فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ
لِلدِّينِ الْقَيِّمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَن كَفَرَ فَعَلَيْهِ
كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ

39. (وما . . . المضعفون) And whetever you give in gift[187] in order that it may increase among the substance of men[188] does not increase with Allah,[189] and what you pay in poor-rate seeking the favour of Allah, then these![190] they shall have manifold *increase*.

40. (الله . . يشركون) Allah is He Who created you and provided *food* for you, then He causes you to die, *and* then He shall quicken you.[191] Is there any of your associate-*gods* that does aught of that? Hallowed and exalted be He above what they associate!

SECTION 5

41. (ظهر . . . يرجعون) Corruptness has prevailed on land and sea[192] because of what men's hands have earned,[193] so that He may make them teste a part[194] of what they have worked, in order that haply they may turn.[195]

42. (قل . . مشركين) Say *thou*:[196] go forth in the land and see what wise has been the end of those of aforetime? And most of them were associators.[197]

43. (فاقم . . . يصدعون) So set thy face[198] towards the right religion before the Day[199] arrives from which there is no averting[200] from Allah. *On* that Day they[201] shall be sundered.[202]

44. (من . . . يمهدون) Whoever disbelieves, on him is his infidelity, and those who work righteously are preparing themselves.[203]

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187. ربا is literally, 'An excess, and an addition.' Here it means anything that is spent not in the way of God but merely to conform to convention, such as is the practice on many ceremonial occasions, and with a view to receiving back more.

188. (and come back to you in an augmented form).

189. *i. e.*, although this form of expenditure is not strictly forbidden, yet there will be no recompense for it from God, nor will He bless it.

190. *i. e.*, the persons who pay the poor-rate.

191. *i. e.*, He alone is the Creator, the Preserver, the Destroyer, and the Restorer.

192. 'On land and sea' is synonymous with the country roundabout. 'Anarchy prevailed in the political realm as it did in the religious. The stage was set, the moment was psychological, for the rise of a great religious and national leader. (Hitti, *op. cit.*, p. 108) The verse also hints at the moral decadence pervading the contemporary world.

193. *i. e.*, because of the sins they have committed; because of the depravity of their manners. The moral wickedness of man is sure to react on his physical wellbeing and material prosperity.

194. (of the fruits).

195. (from their evil ways).

196. (O Prophet!).

197. (and so most of them had to suffer terrible punishment).

198. (O reader!).

199. *i. e.*, the inevitable day of final Judgment.

200. *i. e.*, no postponement; no further putting off.

201. *i. e.*, mankind.

202. *i. e.*, divided into two camps——the righteous and the wicked, the believers and the infidels.

203. (for couches of repose in Paradise).

إِنَّهُ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٤٥﴾ وَمِنْ اٰيٰتِهٖٓ اَنْ يُّرْسِلَ الرِّيٰحَ مُبَشِّرٰتٍ وَّلِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَلِتَجْرِيَ
الْفُلْكُ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿٤٦﴾ وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ
فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ۗ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ﴿٤٧﴾ اَللّٰهُ الَّذِيْ
يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ فِي السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلٰلِهٖ ۚ فَاِذَآ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿٤٨﴾ وَاِنْ كَانُوْا مِنْ قَبْلِ
اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ﴿٤٩﴾ فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۗ

45. (ليجزى . . . الكفرين) So that He shall recompense out of His grace those who believe and work righteous *deeds*; verily He does not approve the infidels.

46. (ومن . . تشكرون) And of His signs is that He sends winds heralding *rain* and that He may make you taste of His mercy,[204] and that the ships may sail[205] at His command, and that you seek His grace,[206] and that haply you may return thanks.[207]

47. (ولقد . . . المؤمنين) And assuredly We sent messengers before thee[208] to their people. They brought them manifest signs. Then We[209] requited[210] them who transgressed. And incumbent upon Us was the avengience[211] of the believers.

48. (الله . . . يستبشرون) Allah is He who sends the winds so that they raise a cloud and then spreads it along the sky as He will, and then breaks it into fragments,[212] and thou[213] seest the rain come forth from its midst [214] Then when He makes it fall upon such of His bondmen as He will. lo! they rejoice —

49. (وان . . . لمبلسين) even though before it [215] was sent down upon them, they were surely despairing before that.[216]

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204. *i. e.*, of the effects of rain. رحمة in addition to its other meanings, signifies 'Rain, . . . and plenty; or abundance of herbage, and of the goods, conveniences, or comforts, of life.' (LL).

205. (by means of these winds).

206. *i. e.*, to enrich yourselves by commerce, for instance.

207. (to Him for all these benefits).

208. (O Prophet !).

209. (in the exercise of Our retributive justice).

210. 'How real an ethical gain would it be, how much clearness would it bring into men's thoughts and actions, if the distinction which exists in Latin between "vindicta" and "ultio," that the first is a moral act, the just punishment of the sinner by his God, of the criminal by the judge, the other an act in which the self-gratification of one who counts himself injured or offended is sought, could

in like manner be fully established (vaguely felt it already is) between our "vengeance" and "revenge"; so that "vengeance" (with the verb "to avenge") should never be ascribed except to God, or to men acting as the executors of his righteous doom; while all retaliation to which not zeal for his righteousness but men's own sinful passions have given the impulse and the motive, should be termed "revenge." As it now is, the moral disapprobation which cleaves, and cleaves justly, to "revenge,", is oftentimes transferred almost unconsciously to "vengeance"; while yet without vengeance it is impossible to conceive in a world so full of evil-doing any effectual assertion of righteousness, any moral government whatever.' (Trench, *Study of Words*, pp. 262-263) See also P. III. n. 220; XIII. n. 511.

211. نصر is not only 'aid or assistance' but also 'avengement of another victory or conquest.' (LL).

212. *i. e.*, He disperses it.

213. (O reader!).

214. (and not by any rain-god).

215. *i. e.*, the rain.

216. *i. e.*, before their joy at the approach of the rain.

إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ
يَكْفُرُونَ ﴿٥١﴾ فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنتَ بِهَادِ الْعُمْيِ
عَن ضَلَالَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ
ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ
الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا
يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ ۖ فَهَٰذَا يَوْمُ

50. (فانظر . . . قدير) Look then at the effects of Allah's mercy: how He revives the earth after its death, verily He is the Quickener of the dead, and He is Potent over everything.

51. (ولئن . . . يكفرون) And if[217] We send a wind[218] and they should see their tilth yellow,[219] then they would thereafter remain disbelieving.[220]

52. (فانك . . . مدبرين) Surely thou canst not make the dead hear,[221] nor canst thou make the deaf hear the call when they turn away in flight.[222]

53. (وما . . . مسلمون) Nor canst thou be a guide to the blind out of their error;[223] thou canst make none to hear save those who believe in Our signs, and who have surrendered [224]

SECTION 6

54. (الله الذى . . . القدير) Allah is He Who created you in weakness,[225] then He assigned strength[226] after weakness, then after strength weakness[227] and grey hair. He creates what He will, and He is the Knower,[228] the Potent.[229]

55. (ويوم . . . يؤفكون) And on the Day when the Hour arrives the culprits[230] will swear that they tarried not[231] but an hour,[232] thus[233] were they ever deluded.[234]

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217. (after these great gifts and favours).

218. (of a different sort; a blasting wind).

219. (and burnt).

220. (utterly forgetting Our former favours). Which shows that they are insensible to the feelings of gratitude.

221. (profitably, O Prophet!).

222. The infidels steeped in contumacy are compared to the dead and the deaf.

223. (when they make no effort to exert themselves in the search of the truth, nor a serious attempt to extricate themselves from the depth of error.)

224. (to Us as believers).

225. *i. e.*, in a state of helplessness at your birth and in your infancy.

226. (as you grew up).

227. (once again in old age).

228. (of every change).

229. *i. e.*, Able to produce any change.

230. (confounded and bewildered at its approach).

231. 'in their graves.' (Th).

232. There is a clear psychological explanation for this statement of theirs. Their wish to lengthen the intervening *Burzakhish* period and their anxiety to keep the unwelcome Hour as further off from them as possible, make the real duration of time look immeasurably short.

233. *i. e.*, in a way closely akin; similarly.

234. (while in the world; and similarly used to utter lie in their lifetime).

الروم ٣٠ | اتل ما اوحي ٢١

البعث ولكنكم كنتم لا تعلمون ٥٦ فيومئذ لا ينفع الذين ظلموا معذرتهم ولا هم يستعتبون ٥٧
ولقد ضربنا للناس في هذا القران من كل مثل ولئن جئتهم باية ليقولن الذين كفروا ان
انتم الا مبطلون ٥٨ كذلك يطبع الله على قلوب الذين لا يعلمون ٥٩ فاصبر ان وعد
الله حق ولا يستخفنك الذين لا يوقنون ٦٠

56. (وقال . . . تعلمون) And those who have been vouchsafed knowledge and faith[235] will say:[236] assuredly you have tarried according to the decree of Allah until the Day of Upraising; so this is the Day of Upraising, but you were wont not to know.[237]

57. (فيومئذ . . يستعتبون) On that Day the excusing of themselves will not profit them who did wrong, nor shall they be allowed to please *Allah*.[238]

58. (ولقد . . . مبطلون) And assuredly We have in this Qur'ān propounded all means of similitude[239] for mankind[240] and if thou bringest them a sign[241] those who disbelieve are sure to say:[242] you are but deluded.

59. (كذالك . . . يعلمون) Thus does Allah sealeth the hearts of those who do not believe.[243]

60. (فاصبر . . . يوقنون) Have thou[244] patience;[245] verily Allah's promise is true.[246] And let not those who have no conviction make thee unsteady.

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235. *i. e.*, the righteous believers.
236. (to the infidels in answer).
237. (and believe in it in your life-time).
238. (and to make amends).
239. *i. e.*, wise sayings to illustrate its purpose and meaning.
240. *i. e.*, for their guidance and admonition.
241. (of their own asking) *i. e.*, a miracle such as they desire.
242. (to the Muslims).
243. *i. e.*, who do not exert their will to know and believe.
244. (O Prophet!).
245. (in the face of every provocation and ill-success, O Prophet!).
246. (and thou art sure to come out ultimately triumphant against all obstacles).

ركوعاتها ٤ (۳۱) سُورَةُ لُقْمٰنَ مَكِّيَّةٌ (۵۷) آياتها ٣٤

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

الٓمّٓ ﴿۱﴾ تِلۡكَ اٰيٰتُ الۡكِتٰبِ الۡحَكِيۡمِ ﴿۲﴾ هُدًى وَّرَحۡمَةً لِّلۡمُحۡسِنِيۡنَ ﴿۳﴾ الَّذِيۡنَ يُقِيۡمُوۡنَ الصَّلٰوةَ
وَيُؤۡتُوۡنَ الزَّكٰوةَ وَهُمۡ بِالۡاٰخِرَةِ هُمۡ يُوۡقِنُوۡنَ ﴿۴﴾ اُولٰٓئِكَ عَلٰى هُدًى مِّنۡ رَّبِّهِمۡ وَاُولٰٓئِكَ هُمُ
الۡمُفۡلِحُوۡنَ ﴿۵﴾ وَمِنَ النَّاسِ مَنۡ يَّشۡتَرِىۡ لَهۡوَ الۡحَدِيۡثِ لِيُضِلَّ عَنۡ سَبِيۡلِ اللّٰهِ بِغَيۡرِ عِلۡمٍ
وَّيَتَّخِذَهَا هُزُوًا ۚ اُولٰٓئِكَ لَهُمۡ عَذَابٌ مُّهِيۡنٌ ﴿۶﴾ وَاِذَا تُتۡلٰى عَلَيۡهِ اٰيٰتُنَا وَلّٰى مُسۡتَكۡبِرًا كَاَنۡ لَّمۡ

Sūrah Luqmān

Luqman. XXXI

(Makkan, 4 Sections and 34 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (الم) Alif Lām. Mīm.[247]

2. (تلك . . . الحكيم) These are verses of the Wise Book.

3. (هدى . . . للمحسنين) A guidance and a mercy for the well-doers[248] —

4. (الذين . . . يوقنون) Those who establish the prayer and pay the poor-rate and are convinced of the Hereafter.[249]

5. (اولئك . . . المفلحون) These are on guidance from their Lord, and these! they are the blissful.[250]

6. (ومن . . . مهين) And of man is he who purchases[251] an idle discourse[252] that he may mislead[253] from Allah's way without knowledge,[254] and takes it[255] by way of mockery. These! for them shall be an ignominious chastisement.

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247. See P. I. n. 28.
248. See P. II. n. 219.
249. See P. I. n. 41.
250. See P. I. n. 43.
251. *i. e.*, is occupied with; is engrossed in.
252. (in preference to the Divine Book of wisdom and guidance). It is related that in the time of the Prophet there was a pagan named Nudhr ibn al-Hārith who brought from abroad the half-lewd tales and romances of Persian heroes, and alluring the crowds of the Quraish persuaded them to think that his stories were preferable to the word of God.
253. (others thereby).
254. Himself ignorant of Divine truths, he goes in his impertinence yet further and endeavours to seduce others.
255. *i. e.*, the way of Allah.

يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتُ النَّعِيمِ ﴿٨﴾ خَالِدِينَ فِيهَا ۖ وَعْدَ اللَّهِ حَقًّا ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ
تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ
مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾ هَٰذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ
ع الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ

7. (واذا . . . اليم) And when Our revelations are recited to him, he turns away in pride as though he did not hear that at all: as though there was a heaviness in his ears. Announce thou[256] to him an afflictive torment.

8. (ان الذين . . . النعيم) Verily those who believe and work righteous *deeds*, theirs shall be Gardens of Delight.

9. (خلدين . . . الحكيم) Abiders they *will be* therein; a true promise of Allah. And He is the Mighty,[257] the Wise.[258]

10. (خلق . . . كريم) He has created the heavens that you see without pillars[259] and has cast firm mountain*s*[260] in the earth lest it move away with you,[261] and He has scattered thereon every kind of animal. And We send down water from the sky and We make all manner of goodly *growth* therein.

11. (هذا . . . مبين) This is the creation of Allah. Show me[262] what those beside *Allah*[263] have created. Aye! the ungodly are in manifest error.

SECTION 2

12 (ولقد . . . حميد) And assuredly We vouchsafed wisdom[264] to Luqmān saying: give thanks to Allah, and whoever gives thanks, gives thanks for his soul;[265] and whoever is unthankful — then verily Allah is Self-Sufficient,[266] Praiseworthy.[267]

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256. (O Prophet!).

257. *i. e.*, Able to carry out his threats and promises.

258. So He enforces His threats and promises only in accordance with His universal scheme.

259. (to sustain them) See P. XIII. n. 195.

260. See P. XIV. n. 33.

261. (O mankind!).

262. ——say this, O Prophet! to the idolaters——

263. *i. e.*, your associate-gods.

264. *i. e.*, true doctrine coupled with righteous acts. 'By the حكمة given by God to Lukmān, is meant the evidence of the intellect in accordance with the statutes of the law.' (LL). Luqmān, who may or may not be identified with Æsop of the Greeks, was a sage very 'well-known to the Arabs.' 'Lukmān was already known in the pagan period as a sage. His wisdom is celebrated by pre-Muslim poets. . . . Lukmān's wisdom forms the transition from the Djāhiliya to the Kur-an'. (EI. III. p. 36) Luqmān is 'the name of two, if not of three, persons famous in Arabian tradition. The first was of the family of 'Ad. . . . The name of the second Luqman, called "Luqman the Sage," occurs in the Koran. . . . According to Mas'udi he was a Nubian freedman who lived in the time of David.' (EBr. XIV. 487) He 'was either an Abyssinian or a Hebrew, (Hitti. *op. cit.*, p. 91).

265. *i. e.*, for the benefit of his own soul.

266. *i. e.*, requiring the thanks and praise of none.

267. *i. e.*, in Himself worthy of all praise; the acme of Perfection. This insistence on the absolute perfection of God (both as regards His Person and as regards His attributes) strikes at the root of such amusing blasphemies as held by Bernard Shaw and others that 'God is an Imperfect Being seeking to make Himself Perfect and using for this purpose any instrument that will serve His purpose. If the instrument is senseless or can be superseded by a better one, it is scrapped.' This doctrine is most obviously expressed in the one-act play called the Shewing-up of Blanco Posnet (Drinkwater, *Outline of Literature*, II, p. 898.)

بِاللّٰهِ ۭ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ۝١٣ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰي وَهْنٍ وَّفِصٰلُهٗ
فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ۭ اِلَيَّ الْمَصِيْرُ ۝١٤ وَاِنْ جَاهَدٰكَ عَلٰٓي اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ
بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۡ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ
فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝١٥ يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ
فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ۭ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝١٦ يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ
بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰي مَآ اَصَابَكَ ۭ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝١٧ وَلَا تُصَعِّرْ

13. (واذ . . . عظيم) And *re-call* when Luqmān said to his son, while he was exhorting him: O my son! associate not *aught* with Allah; verily this associating[268] is a tremendous wrong.[269]

14. (ووصينا . . . المصير) And We have enjoined upon man concerning his parents — his mother bears him,[270] in hardship upon hardship,[271] and his weaning is in two years.[272] give thanks to Me and to thy parents;[273] unto Me is the goal.[274]

15. (وان . . . تعملون) And if the twain strive to make thee associate with Me that whereof thou hast no knowledge, then obey them not.[275] And[276] keep them honourable company in this world reputably[277] and[278] follow thou the path of him who turns to Me penitently.[279] Then to Me is your return, and I shall declare to you what you have been working.

16. (يبنى . . . خبير) Son! though it be but of the weight of a grain of mustard-seed,[280] and though it be in a rock,[281] or in the heavens,[282] or in the earth,[283] Allah shall bring it forth,[284] verily Allah is Subtile,[285] Aware.

17. (يبنى . . . الامور) Son! establish the prayer and do what is reputable and forbid iniquity, and bear patiently whatever may befall thee;[286] verily[287] that is of the firmness of the affairs.

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268. (of anyone to Him).

269. (compared with which every great wrong is of a lesser degree). 'This hatred of idolatry has been found even among the most uncivilised followers of the Prophet. The gorgeous ritual, the gaudy pictures, and the pious frauds which play so large a part in the conversion of the Slavonian nations to the Christianity, seem only to have alienated these semi-barbarians. Mahmud the Ghaznavide . . . was offered a sum of ten million sterling if only he would spare the famous idol in the pagoda of Somnat. Avarice is said to have been his besetting fault, but he replied in the memorable words. "Never shall Mahmud be a merchant of idols;" and broke it into pieces.' (Bosworth Smith, *op. cit.*, p. 264).

270. (in her womb, and feeds him on her blood). 'Speaking broadly, the foetus lives on the blood of its mother very much in the same way as all the tissues

of any animal live on the blood of the body of which they are the parts.' (Foster, *Text-book of Physiology*, p. 676) 'From beginning to end, the process of reproduction is bound up with sacrifice of self on the part of the parent, and needs self-sacrifice for its fulfilment.' (Mercier, *Conduct and its Disorders*, p. 288).

271. *i. e.*, with ever-increasing hardship as the period of pregnancy advances. 'Detailed investigations by Robert Benda proved that during pregnancy, especially in the second half, and also during childbirth, there are frequently great disturbances in the so-called reticulo-endothelial system which contemporary medicine considers of vast importance. . . . This apparatus, so important in the struggle of the organism against injurious influences, is, according to Benda, affected during pregnancy in its entirety. Benda frankly states that "the defensive struggle which the organism of a pregnant woman is engaged in is very analogous to the struggle of the organism when threatened by infectious products." ' (Nemilov, *Biological Tragedy of Women*, p. 157) See XXVI. n. 46, 47.

272. 'The time for weaning should be fixed partly by the child's age partly by the growth of the teeth. . . . It is prudent to let dairy milk form a considerable portion of the fare till the eye-teeth are cut, which seldom happens till the 18th or 20th month.' (EBr. IX. p. 455) See P. XXVI. n. 50.

273. The coupling of 'parents' with God Himself in so far as the rendering of service is concerned, indicates the extreme importance that filial duty has in Islam.

274. (when everyone will be held to account for his deeds).

275. So great is the heinousness of idolatry.

276. (in matters mundane and temporal).

277. (consistent with thy duty to God) See P. XV. n. 68.

278. (in matters religious and spiritual).

279. *i. e.*, who is obedient to Me and My laws.

280. *i. e.*, of microscopic smallness.

281. *i. e.*, so completely hidden.

282. *i. e.*, so remote from mankind.

283. *i. e.*, in so utterly dark a place.

284. So Perfect is He in knowledge and power.

285. See P. XVII. n. 445.

286 (of afflictions).

287. *i. e.*, perseverance and constancy.

خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَاقْصِدْ
فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ اللَّهَ ع
سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ
النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا
أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ
السَّعِيرِ ﴿٢١﴾ وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى

18. (ولا . . . فخور) And turn not thy cheek from men,[288] nor walk on the earth stultingly;[289] verily Allah does not approve any vainglorious boaster.

19. (واقصد . . . الحمير) And be thou modest in thy gait[290] and lower thy voice;[291] verily the most abominable of voices is the voice of the ass.[291-A]

SECTION 3

20. (الم . . . منير) Do you not see[292] that Allah has subjected for you whatever is in the heavens and whatever is in the earth,[293] and has completed His favours on you outwardly[294] and inwardly.[295] And *yet* of mankind is one who disputes concerning Allah[296] without knowledge and with neither guidance nor a luminous Book.[297]

21. (واذا . . . السعير) And when it is said to them: follow what Allah has sent down, they say: nay! we shall follow what we found our fathers[298] upon. What! even though Satan had been calling on them[299] to the torment of the Blaze.[300]

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288. (in pride and arrogance).

289. *i. e.* in a pompous and conceited manner.

290. Neither going too slowly nor too quickly. 'The "golden mean" is the pivot of the philosophy of Luqmān as it is of the philosophy of Aristotle, as indeed of Islam' (AYA).

291. (as indicative of humility).

291-A. A symbol of stupidity and insensibility. Ass, as in the fables and proverbs of many peoples and countries, is the type of clumsiness, stupidity and ignorance. 'It differs from the horse in. . . its potential dullness and obstinacy. The ancient Egyptians symbolised an ignorant person by the head and ears of an ass, and to Roman thought it was bad omen to meet one. (EBr. II, p. 777, 11th Ed.) Its braying is particularly unpleasant of all animal voices. See also **XXVIII**, p. 281.

292. (O mankind !).

293. This lays down distinctly that everything created, however huge or vast to look at, is subservient to man, directly or indirectly. How foolish, then, it

is for man to bow down to these objects of nature in worship, and to treat them as his masters what are in reality his servants. Compare the ways of the polytheists :—'In the pantheon of classic mythology, . . . not all, but the principal figures belong to strict Nature-worship. . . . They are Heaven and Earth, Rain and Thunder, Water and Sea, Fire and Sun and Moon, worshipped either directly for themselves, or as animated by their special deities.' (PC. II. pp. 254-255).

294. 'Outward favours' are such as can be known by senses.

295. 'Inward favours' are such as can be known by reason and reflection.

296. *i. e.*, respecting the nature and person of God.

297. *i. e.*, guided neither by intuition, nor reason, nor yet revelation. (Th).

298. *i. e.*, the traditions of our race or community, and our ancestral customs.

299. *i. e.*, their fathers.

300. (by leading them to the ways of error and perdition).

اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ۭ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوْا ۭ اِنَّ اللّٰهَ
عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿٢٤﴾ وَلَىِٕنْ سَاَلْتَهُمْ مَّنْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ۭ قُلِ الْحَمْدُ لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٥﴾ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ
الْاَرْضِ ۭ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٦﴾ وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ
بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٧﴾ مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا
كَنَفْسٍ وَّاحِدَةٍ ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٢٨﴾ اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَ

22. (ومن . . . الامور) And whoso submits his face to Allah and he is a well-doer, he has of a surety lain hold of a firm cable.[301] Unto Allah is the end *of all* affairs.

23. (ومن . . . الصدور) And whoso disbelieves, let not his infidelity grieve thee.[302] To Us is their return, and We shall declare to them what they have worked. Verily Allah is the Knower of what is in their breasts.

24. (نمتعهم . . . غليظ) We let them enjoy[303] for a while,[304] and then We shall drive them to a rough torment.

25. (ولئن . . . يعلمون) And wert thou to ask them:[305] who has created the heavens and the earth, they will surely say: Allah.[306] Say thou: *all* praise to Allah![307] But most of them know not.[308]

26. (لله . . . الحميد) Allah's is whatsoever is in the heavens and the earth.[309] Verily Allah! He is the Self-sufficient, the Laudable.[310]

27. (ولو . . . حكيم) And if whatever trees are on the earth were pens,[311] and sea[312] *were ink,* with seven more seas to help it,[313] the words of Allah[314] could not be exhausted;[315] verily Allah is Mighty,[316] Wise[317]

28. (ما . . . بصير) And the creation[318] of you all and the upraising of you *all* are as *though* of one *soul,*[319] verily Allah is Hearing, Beholding.[320]

301. See P. III. n. 36, 37.

302. (O Prophet!).

303. (this world and its pleasures).

304. (so let them not be deluded by this short respite).

305. (O Prophet!).

306. Which answer implies that He alone, and not any of His created beings is worthy of being worshipped.

307. An expression of satisfaction at the recognition of this cardinal truth by the polytheists.

308. (the implication of their own admission, and go on worshipping false gods).

309. See P. I. n. 520.

310. See nn. 266, 267 above.

311. *i. e.*, each and every one of these innumerable trees were made into pens.

312. *i. e.*, the entire watery portion of the world. The word البحر is used in generic sense. It is not any particular ocean but the class of oceans.

313. (to write the words of God therewith). The word 'Seven' does not refer to any particular number; the expression means 'if the ink-oceans were expanded many, many times.' (Rz.).

314. *i. e.*, words denoting His excellence, His attributes and His perfections.

315. (while these innumerable pens and that immeasureable amount of ink would be exhausted).

316. *i. e.*, Infinite in might.

317. *i. e.*, Infinite in wisdom.

318. (O mankind !).

319. God Almighty being Infinite, the raising of entire mankind is as easy with Him as that of a single soul.

320. (and shall requite each accordingly).

سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ اللَّهَ
هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ الْفُلْكَ
تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا
غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَا يَجْزِي
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ

29. (الم . . . خبير) Dost thou not see[321] that Allah plunges the day into the night and the night into the day and has subjected the sun and the moon,[322] each running to an appointed term, and that Allah is Aware of what you do?

30. (ذالك . . . الكبير) That is because Allah! He is the Truth,[323] because whatsoever they call upon beside Allah is falsehood,[324] and because He is the Exalted, the Great.

SECTION 4

31. (الم . . . شكور) Dost thou not see[325] that the ship sails into the sea by the favour of Allah, that He might show you of His signs ? Verily therein are signs[326] for every persevering, grateful *heart*.

32. (واذا . . . كفور) And when a wave covers them like awnings, they call upon Allah making *their* faith pure for Him. Then when He delivers them on the land, *only* some of them keep to the middle course.[327] And none gainsays Our signs save each perfidious, ingrate one.

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321. (O reader !).
322. (to His service). A fatal blow to the worship of these celestial bodies.
323. *i. e.*, the only Reality.
324. *i. e.*, having no real, substantial existence.
325. (O reader !).
326. (of His power and greatness).
327. Which is the path of monotheism.

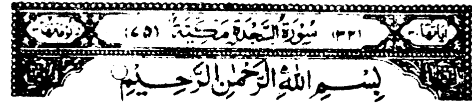
الْحَيٰوةُ الدُّنْيَا ۚ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝٣٣ اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ
وَيَعْلَمُ مَا فِي الْاَرْحَامِ ۗ وَمَا تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِيْ نَفْسٌ بِاَيِّ اَرْضٍ
تَمُوْتُ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝٣٤

33. (يايها الناس . . . الغرور) O mankind! fear your Lord and dread the Day whereon no father will atone for his son and no son will atone for his father at all. Verily the promise of Allah[328] is true. Let not the life of this world beguile you,[329] and let not the *great* beguiler[330] beguile you in regard to Allah.[331]

34. (ان . . . خبير) Verily Allah! with Him *alone* is the knowledge of the Hour, and He it is Who sends down the rain,[332] and knows what is in the wombs.[333] And no person knows what he will earn on the morrow;[334] and a person does not know in what land he will die Verily Allah is Knowing, Aware.

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328. (in regard to the Final Judgment).
329. (in respect of the inevitable requital).
330. *i. e.*, the devil.
331. (and His vengeance).
332. (at His own appointed time).
333. *i. e.*, whether the embryo is of male or of female, whether it will be born alive, and such other things.
334. *i. e.*, no one can know what he will have to face tomorrow.



الٓمٓ ﴿١﴾ تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٢﴾ اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ
رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٣﴾ اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا
شَفِيْعٍ ۚ اَفَلَا تَتَذَكَّرُوْنَ ﴿٤﴾ يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ

Sūrat-us-Sajdah

The Prostration. XXXII

(Makkan, 3 Sections and 30 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif. Lām. Mīm.[335]

2. (تنزيل . . . العلمين) Revelation of *this* Book of which[336] *there* is no doubt, *is* from the Lord of the worlds.[337]

3. (ام . . . يهتدون) Will they[338] say:[339] he[340] has fabricated it? Aye! it is the truth from thy Lord that thou[341] mayest warn *therewith* a people to whom no warner came before thee, that haply they may be guided.

4. (الله . . . تتذكرون) Allah it is Who has created the heavens and the earth and whatsoever is in-between in six days,[342] *and* then He established *Himself* on the Throne.[343] No patron have you[344] nor an intercessor, beside Him[345] Will you not then be admonished?[346]

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335. See P. I. n. 28.

336. Or 'wherein.' 'The phrase may mean either that there is no doubt about this Qur'ān being the word of God, or that there is no sort of doubt or uncertainty in teaching of the Qur'ān. See P. I. n. 31. This also clearly enunciates that there is in the Holy Qur'ān, unlike the Bible and other sacred writings, no inexplicable 'mysteries'. Every doctrine, every article of faith is clearly conformable to commonsense.

337. See P. I. nn. 12, 13.

338. *i. e.*, the infidels.

339. (a thing so obviously untrue).

340. *i. e.*, the Prophet.

341. (O Prophet !).

342. (out of nothing) See **P. VIII.** n. 484.

343. See **P. VIII.** n. 485 ; **P. XI.** n. 148.

344. (O mankind !).

345. (unless with His leave) See **P. XI.** n. 150.

346. (that He is One without a second).

كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ۝٥ ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ۝٦ الَّذِي
أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ
مَهِينٍ ۝٨ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَا تَشْكُرُونَ ۝٩
وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ۝١٠ قُلْ
يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝١١ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ
نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ۝١٢ وَلَوْ

5. (يدبر . . . تعدون) He disposes *every* affair from the heaven to the earth: thereafter[347] it[348] shall ascend unto Him in a Day whereof the measure is one thousand years of what you compute[349]

6. (ذالك . . . الرحيم) Such is the Knower of the unseen and the seen, the Mighty, the Merciful

7. (الذى . . . طين) Who has made everything good[350] which He has created. And He originated the creation of man from clay.

8. (ثم . . . مهين) Then He made his progeny from an extract of mean water.[351]

9. (ثم . . . تشكرون) Then He fashioned him[352] and breathed into him *something* of a spirit from Him;[353] and He ordained for you hearing and sight[354] and hearts.[355] Little is the thanks you return.

10. (وقالوا . . . كفرون) And they[356] say: when we are vanished in the earth, shall we be *raised* in a new creation? Aye! they are disbelieving in the meeting with their Lord.

11. (قل . . . ترجعون) Say thou:[357] the angel of death who is set over you shall cause you to die, thereafter you shall be returned to your Lord.[358]

SECTION 2

12. (ولو . . . موقنون) Couldst thou but see when the culprits shall hang their heads[359] before their Lord *saying*: Lord! we have *now* seen and heard;[360] so send us back;[361] we shall now work righteously, verily we are convinced.

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347. (on the Last Day).

348. *i. e.*, every affair.

349. The space of a day with God is with men that of a thousand years. 'In the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yet to our ideas it will be as a thousand years.' (AYA).

350. *i. e.*, in its perfection; in its brilliancy. *Cf.* the OT:—'And God saw everything that he had made, and behold it was very good.' (Ge. 1 : 31).

351. See P. XVIII. n. 13.

352. (in due proportion).

353. 'A spirit from Him' not 'His spirit' is the correct rendering of روح in the context. See P. XVIII. n. 14.

354. (to understand and to reflect).

355. (both of which are the chief avenues of sense-perception).

356. *i. e.*, the Makkan pagans who denied resurrection.

357. (O Prophet!).

358. It is God alone who is the Judge, the Arbiter——the 'angel of death' being no more than an agent.

359. (with shame and grief).

360. (and have found true the words of the Prophets).

361. (to the world).

شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ
تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾
فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا
كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا

13. (ولو . . . اجمعين) And had We willed,[362] surely We would have given every soul its guidance,[363] but true must be the word from Me;[364] I shall surely fill Hell with the jinn and mankind together.[365]

14. (فذوقوا . . . تعملون) So taste you the *sequel* for asmuch as you forgot[366] the meeting of this Day, verily We have forgotten[367] you. Taste the abiding torment for what you have been working.

15. (انما . . . يستكبرون) They alone believe in Our revelations who, when they are remainded thereof, fall down prostrate and hallow the praise of their Lord, and they are not proud.

16. (تتجافى . . ينفقون) Their sides leave off the couches[368] calling upon their Lord in fear and in desire, and they expend of that with which We have provided them.

17. (فلا . . . يعملون) No soul[369] knows what is kept hidden from them[369-A] of perfect comfort[370] *as* a recompense for what they have been working.

18. (افمن . . لايستوون) Shall he, therefore, who is a believer, be like him who is a transgressor? Equal they are not.[371]

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362. (in accordance with Our universal scheme).

363. (with no alternative of evil).

364. (in the requirements of justice).

365. Whichsoever of them choose the path of error, and perdition.

366. *i. e.*, deliberately ignored.

367. *i. e.*, have deliberately ignored.

368. (while yet there is night).

369. Not even an angel or a prophet.

369-A. The abrupt change of number, from the singular to the plural, is

common in Arabic.

370. Literally, 'coolness of the eyes.' قرة العين signifies ما قرة به العين : That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed.' (LL) The real bliss which we shall have in the Paradise is in the present state of our existence hardly imaginable. *Cf.* the OT:—'For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.' (Is. 64: 4) And the NT.:—'But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath propounded for them that love him.' (1, Cor. 2: 9).

371. (in the sight of God).

كانوا يعملون ﴿١٩﴾ واما الذين فسقوا فماوىهم النار كلما ارادوا ان يخرجوا منها اعيدوا فيها
وقيل لهم ذوقوا عذاب النار الذي كنتم به تكذبون ﴿٢٠﴾ ولنذيقنهم من العذاب الادنى
دون العذاب الاكبر لعلهم يرجعون ﴿٢١﴾ ومن اظلم ممن ذكر بايت ربه ثم اعرض عنها
انا من المجرمين منتقمون ﴿٢٢﴾ ولقد اتينا موسى الكتب فلا تكن في مرية من لقائه وجعلنه
هدى لبني اسرائيل ﴿٢٣﴾ وجعلنا منهم ائمة يهدون بامرنا لما صبروا وكانوا باياتنا
يوقنون ﴿٢٤﴾ ان ربك هو يفصل بينهم يوم القيمة فيما كانوا فيه يختلفون ﴿٢٥﴾ اولم يهد لهم كم

19 (اماالذين . . يعملون) As for those who believe and work righteous *deeds*—for them are Gardens of Abode: an entertainment[372] for what they had been working.

20. (واماالذين . . تكذبون) And as for those who transgress—their abode is the Fire. Whenever they will desire to get thereout, they shall be drawn back thereto, and it will be said to them: taste the torment of the Fire which you were wont to belie.

21. (ولنذ يقنهم . . يرجعون) And surely We shall make them taste of the smaller torment[373] before the greater [374] that haply they may *yet* return.

22. (ومن . . . منتقمون) And who is a greater wrong-doer than he who is reminded of His signs, and he turns aside therefrom? Verily We are going to be Avenger unto the culprits.

SECTION 3

23. (و لقد . . اسرآئيل) Assuredly We vouchsafed the Book[375] to Mūsā; so[376] be thou not in doubt in receiving it.[377] And We assigned it *to be* a guidance to the Children of Israil.

24. (وجعلنا . . يوقنون) And we appointed from amongst them leaders,[378] guiding *others* by Our command, when they had persevered,[379] and of Our signs they were convinced.[380]

25. (ان . . يختلفون) Verily thy Lord: He shall decide between them[381] on the Judgment Day concerning that wherein they have been differing.

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372. (as for honoured guests).

373. (which is of this world). So far as the pagans of Makka are concerned, this may refer to the famine which visited them in the eleventh year of the Prophet's mission. ادنى means also 'less in number or quantity.' (LL).

374. (which will be of the Hereafter).

375. *i. e.*, the Torah.

376. ——keeping in view the precedent

377. *i. e.*, the Qur'ân. The thing is after all not so novel as it at first seems.

378. (in religion and piety).

379. (in the face of great trials and tribulations).

380. The implication is that in a like manner, the true and sincere Muslims also shall have great leaders among themselves.

381. *i. e.*, between the believers and the infidels in a practical, demonstrable way.

أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسٰكِنِهِمْ ۚ إِنَّ فِي ذٰلِكَ لَاٰيٰتٍ ۚ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾
أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ
أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتٰى هٰذَا الْفَتْحُ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ
كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ ﴿٣٠﴾ ع

26. (اولم . . . يسمعون) Has *this* not guided them: how many a generation We have destroyed before them amidst whose dwellings they walk ?[382] Surely therein are signs;[383] will they not listen?

27. (اولم . . يبصرون) Do they not see that We drive water to a bare land,[384] and bring forth therewith crops of which their cattle and *they* themselves eat ? Will they not therefore be enlightened?

28. (ويقولون . . صدقين) And they[385] say:[386] when will this Decision arrive, if you say sooth?

29. (قل . . . ينظرون) Say thou:[387] on the day of the Decision[388] their belief will not profit those who have disbelieved; nor will they be respited.

30. (فاعرض . . . منتظرون) So turn aside thou from them,[389] and await, verily they are awaiting.

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382. The Makkan pagans frequently passed by the places where there dwelt the 'Aadites, Thamudites, Midianites and the people of Sodom.

383. (of the evil consequences of infidelity and impiety).

384. (of herbage).

385. *i. e.*, the pagans.

386. (to the Muslims).

387. (O Prophet!).

388. يوم الفتح means particularly the day of the conquest of Makkah, and also the day of resurrection.' (LL).

389. (leaving them alone).



يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۱﴾ وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ
مِنْ رَّبِّكَ ۗ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۲﴾ وَّتَوَكَّلْ عَلَى اللّٰهِ ۗ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۳﴾ مَا جَعَلَ
اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا
جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ۭ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۭ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ﴿۴﴾

Sūrat-ul-Ahzāb

The Confederates. XXXIII

(Madinian, 9 Sections and 73 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يا يها النبى . . حكيما) O Prophet! fear Allah,[390] and do not yield to the infidels[391] and the hypocrites;[392] verily Allah is ever Knowing, Wise.[393]

2. (واتبع . . . خبيرا) And follow that which is revealed to thee from thy Lord;[394] verily Allah is Aware of what you do.[395]

3. (وتوكل . . . وكيلا) And put thy trust in Allah, and Allah suffices as a Trustee.

4. (ماجعل . . . السبيل) Allah has not placed two hearts in any man, in his inside.[396] Neither had He made your wives whom you pronounce to be as your mother's back, your real mothers,[397] nor has He made your adopted sons your own sons[398]. This is *only* your saying by your mouths,[399] whereas Allah says the truth and He guides the way.[400]

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390. (alone, as thou hast hitherto feared).

391. Who had promised to the Prophet, that if he would leave off preaching against their gods they would give him no further trouble.

392. Who were in secret league with the open infidels.

393. (so His commandments alone are to be followed).

394. (ignoring all that the infidels may say or do).

395. (O mankind !).

396. Or 'chest.' The reference is to a superstitious belief of the pagans. Anyone gifted with high intelligence was supposed by them to have two hearts

instead of one. جوف is primarily 'a hollow or inside,' and secondarily 'a chest or thorax.'

397. Zihar was a pagan formula of divorce. ظاهر من امراته signifies, 'He said to his wife انت علی کظهر امی, Thou art to me like the back of my mother; . . . . the back being specified in preference to the بطن or فخذ or فرج because the woman is likened to a beast that is ridden, and the act of نكاح to that of ركوب; the phrase being a form of divorce used by the Arabs in the Time of Ignorance.' (LL) When the pagan husband wanted to get rid of his wife without making her free to remarry, he simply said to her: 'Thou art to me as the back of my mother.' By pronouncing these words he deprived her of all conjugal rights and yet retained control over her. The Holy Qur'ān repudiated this barbaric form of divorce, and thereby effected a great reform in the status of the Arab women.

398. This repudiates both the pagan and the Christian (Catholic) notions according to which an adopted son was treated as a natural son so that the same impediments of marriage arose from this supposed relation in the prohibited degrees as it would have done in the case of a genuine son. Strangely enough, the heathen Arabs, while they had no scruple in marrying the wives (excluding of course their own mother) of a deceased father, considered it awfully wrong to marry the divorced wife of an adopted son. It was this crudity of the pagan morals that, upon the Prophet's marrying the divorced wife of his freedman Zaid, who was also his adopted son, gave rise to a great deal of hostile and scandalous gossip and criticism.

399. (having no relation to reality). To Islam belongs the glory of abolishing this widespread foolish custom. 'The right of adoption was not limited to the legitimation of the offspring of a free tribesman by a slave girl. . . . To preserve the doctrine of tribal homogeneity it was feigned that the adopted son was veritably and for all effects of the blood of his new father.' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 44).

400. (and so He enunciates the right principles).

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿٥﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ
فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ
وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ

5. (ادعوهم . . . رحيما) Call them[401] after their fathers;[402] that will be more equitable[403] in the sight of Allah. And if you do not know their fathers then they are your brethren in faith and your friends[404] And there is no fault in you in regard to the mistake you have made therein,[405] except in regard to what your hearts deliberately [406] intend. And Allah is ever Forgiving, Merciful.[407]

6. (النبي . . مسطورا) The Prophet is nearer to believers[408] than themselves,[409] and his wives are their mothers.[410] And kinsmen[411] are nearer one to another than other believers and the emigrants[412] in the ordinance of Allah,[413] except that you may act humbly to your friends.[414] This has been inscribed in the Book.[415]

7. (واذ . . غليظا) And *recall* when[416] We took a bond from the prophets[417] and from thee,[418] and from Nūh and Ibrāhīm and Mūsā and 'Isā son of Maryam. And We took from them a solemn bond;[419]

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401. the adopted sons.

402. *i. e.*, by their natural fathers and not by those who have adopted them.

403. (as corresponding with truth and reality).

404. (so call them your brothers or friends).

405. *i. e.*, in the manner of addressing adopted sons through ignorance or mistake, unintentionally.

406. (and that shall be a sin upon you).

407. (so in the intentional cases also He will forgive you provided you ask His forgiveness).

408. *i. e.*, entitled to their greatest love and respect.

409. (since he commands them nothing save what is for their own good; and is more solicitous for their present and future happiness than themselves). The world hitherto had known only kinship and blood-relationship as the strongest bond between man and man. The Holy Qur'ān now imposed an additional one—far more compelling and far more comprehensive.

410. (so far as their respect is concerned, the Prophet himself being their spiritual father).

411. (by blood-relationship).

412. The holy Prophet had established brotherhood between the inhabitants of Madina (*Ansār* or 'helpers') and the fugitives from Makka (*Muhājirīn* or 'emigrants'). The verse here lays down that in the matter of inheritance the rights of blood relationship shall claim priority.

413. (in the matter of inheritance and rights of natural relationship).

414. (as, for instance, by making special provision for them in your will).

415. (of Divine decrees).

416. (in the beginning of creation).

417. (in general).

418. (in particular, O Prophet!).

419. (to the effect that they would carry out their mission). See P. III. nn. 588, 589.

ع عَذَابًا أَلِيمًا ⑧ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ⑨ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ
زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ⑩ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا
زِلْزَالًا شَدِيدًا ⑪ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
إِلَّا غُرُورًا ⑫ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ
مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۖ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ⑬ وَلَوْ دُخِلَتْ

8. (ليسئل . . . اليما) that He may question[420] the truthful[421] of their truth.[422] And for the infidels He has prepared an afflictive torment.

SECTION 2

9. (يايها الذين . . . بصيرا) O you who believe! remember Allah's favour to you when there came unto you hosts,[423] and We sent against them a wind[424] and hosts[425] which you did not see, and Allah was a Beholder of what you were working.[426]

10. (اذجاء وكم . . الظنونا) When they[427] came upon you[428] from above you[429] and from below you,[430] and when eyes turned aside[431] and hearts reached to the gullets[432] *in terror,* and of Allah you were imagining *various* things.[433]

11. (هنالك . . . شديدا) Then[434] were the faithful turned and shaken with a mighty shaking.[434-A]

12. (واذ . . . غرورا) And when the hypocrites and those in whose hearts is disease were saying: Allah and his messenger have promised us naught but delusion.[435]

13. (واذ . . . فرارا) And when a party of them[436] said: O people of Yarthrib![437] there is no place[438] for you; so retire.[439] And a party of them[440] asked leave of the messenger saying: verily our houses stand exposed[441] whereas they stood not exposed; they only wished to flee.[441-A]

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420. (on the Day of Judgment).

421. *i. e.*, the prophets; the custodians of Divine Truth.

422. *i. e.*, regarding the truth they were charged with: as to how they executed their mission and how they were received by their people.

423. (of infidels in their overwhelming numbers) These were the forces of the Quraish and the tribe of Ghatafān confederated with the Jews of the tribes of Nadhīr and Quraiza, who besieged Madina to the number of from ten to twelve thousand warriors in the year 5 A. H. The fateful siege is also known as he war

of the Ditch. 'Koraish themselves brought into the field 4,000 soldiers, including 300 horse, and 1,500 riders upon camels. . . . The entire force was estimated at 10,000 men. They marched in three separate camps; all were under the general leadership of Abu Sufyan but, when the time for action came, the several chiefs each for a day commanded in succession.' (Muir, *op. cit.*, pp. 306-307).

424. (cold and tempestuous). 'Wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown. Cold and comfortless, Abū Sufyān suddenly resolved on an immediate march. Hastily summoning the chiefs, he made known his decision: "Break up the camp," he said, "and march; as for myself, I am gone." With these words he leaped on his camel (so great, we are told, was his impatience) while its foreleg was yet united, and led the way.' (Muir, *op. cit.*, pp. 313-314).

425. (of angels).

426. (and was pleased with your acts of heroism).

427. *i. e.*, the enemy in their thousands.

428. (in their tremendous onrush).

429. Some of the enemy had encamped on the higher part of the valley.

430. Some of the enemy had encamped on the lower part of the valley.

431. (in consternation, and grew dim).

432. The phrase is expressive of cowardice.

433. The sincere and the firm of heart feared that they might not be able to stand the trial; while the weak-hearted and the hypocrites considered themselves delivered up to slaughter and destruction.

434. *i. e.*, in that situation.

434-A. See P. XX. n. 360.

435. (as to the spoils of the Persians and the Byzantians). The Prophet had distinctly affirmed that the Muslims were to achieve victory over the Persian and the Byzantian empires. This gave the point, although for the time being only, to the taunt of the hypocrites.

436. *i. e.*, of the hypocrites.

437. The ancient name of Madina; 'the Lathrippa of Ptolemy and Iathrippa of Stephanus Byzantiaus.' (EBr. XVIII. p. 64, 11th Ed.).

438. (of security).

439. (to your homes).

440. *i. e.*, the hypocrites.

441. (and exposed to enemy). عورة here stands for ذات عورة.

441-A. The first 'they' refers to the houses, the second 'they' to the hypocrites.

عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا
اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ
الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ
سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ
الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۚ
فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا

14. (ولو . . . يسيرا) And if they[442] were to be enterd upon[443] from the sides thereof[444] and they were asked to sedition,[445] they would surely have committed it, and they would [446] have stayed therein but slightly.[447]

15. (ولقد . . . مسئولا) And assuredly they had already covenanted with Allah that they would not turn *their* backs;[448] verily the covenant with Allah must be questioned about.

16. (قل . . . قليلا) Say thou: [449] flight will not avail you if you flee from death or slaughter,[450] and lo! you will not enjoy *life* except for a little.

17. (قل . . نصيرا) Say thou:[451] who is there that will protect you from Allah,[452] if He intends to bring evil on you or intends mercy for you? And they shall not find, besides Allah, for themselves a patron [453] or helper.[454]

18. (قد . . . قليلا) Surely Allah knows those amongst you who hinder[455] *others* and those who say to their brethren:[456] come hither to us,[457] while they *themselves* come not to the battle save a little.[358]

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442. *i. e.*, the hypocrites.

443. (by the enemy).

444. *i. e.*, of the city.

445. (and treachery against the Muslims).

446. (in such a case).

447. So prone and ever-ready were they to every act of hostility against Islam!

448. The hypocrites, after the battle of Badr, had publicly promised that they would no more lag behind nor would they run away.

449. (unto the hypocrites, O Prophet!).

450. *i. e.*, death and its appointed time is inevitable, whether ye fight or

take to flight.

451. (O Prophet !).

452. (and prevent Him).

453. (to do them good).

454. (to protect them from harm).

455. (others from going to battle in the cause of Allah).

456. *i. e.*, their tribesmen or countrymen.

457. (instead of joining the army).

458. *i. e.*, except for a very shortwhile, and then either return on some feigned execuse or behave ill in time of action.

ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ
وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ
ع بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ
فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ
الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا
وَتَسْلِيمًا ﴿٢٢﴾ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ

19. (اشحة . . . يسيرا) Being niggardly towards you.[459] when fighting[460] comes thou beholdest them to look to thee,[461] their eyes rolling[462] like *the eyes* of him who faints unto death. Then when the fighting is over,[463] they inveigh against you with sharp tongues, *being* deprived of good things.[464] These have not believed,[465] so Allah has made their works of none effect;[466] and that is with Allah ever easy.[467]

20. (يحسبون . . . قليلا) They imagine[468] that the confederates[469] have not *yet* departed; and if the confederates should come,[470] they would rather be in the desert[471] with the wandering Arabs[472] asking for news of you.[473] And if they *happen* to be among you, they would fight but little.[474]

SECTION 8

21. (لقد . . . كثيرا) Assuredly there has been an excellent pattern, for you in the messenger of Allah,[475] for him who hopes in Allah and the Last Day and remembers Allah much.[476]

22. (ولما . . . تسليما) And when the faithful saw the confederates, they said: this is what Allah and His messenger had promised us,[477] and Allah and His messenger had spoken the truth. It only increased in *the faithful* belief and *self*-surrender.

459. (of their assistance and aid, O believers !).
460. خوف is not only Fear but also 'Slaughter ; . . . and Fighting.' (LL).
461. (O Prophet !).
462. (through sheer cowardice).
463. (and the time has arrived of dividing the booty).
464. *i. e.*, being covetous of wealth and spoils.
465. *i. e.*, they are as a matter of fact no believers at all.
466. (in the Hereafter).
467. *i. e.*, nobody can dispute with Him in this respect.

468. (in sheer cowardice).

469. *i. e.*, the large force of Quraish and allied tribes who had attacked the Muslims in Madina in the fifth year of Hijrat.

470. (once more).

471. (away from all risks and damages of war.).

472. (so that they might not be obliged to go to war).

473. (from that safe distance, in order to take advantage of any success that might accrue to you to come out, and by declaring themselves on your side, and to claim their share of the booty).

474. (and even that to keep up appearances).

475. (as combining in himself all types of virtues). Note that it is a personality, a living personality, rather than abstract copy-book maxims that is in Islam held up as the object of imitation. The holy Prophet of Islam is the Great Example. 'Serious or trivial, his daily behaviour has instituted a course which millions observe at this day with conscious mimicry. No one regarded by any section of the human race as Perfect Man has been imitated so minutely.' (Hogarth, *Arabia*, p. 52).

476. 'The example the Prophet has set before us in his actions and sayings. His wonderful life was a living illustration and explanation of the Qur'ān, and we can do no greater justice to this Holy Book than by following him who was the mouthpiece of its revelation.' (Asad, *Islam on the cross-roads*, p. 91).

477. (that we must not expect to enter Paradise without undergoing trials and tribulations).

من ينتظر ۖ وما بدلوا تبديلا ﴿٢٣﴾ ليجزي الله الصدقين بصدقهم ويعذب المنفقين ان شاء
او يتوب عليهم ۚ ان الله كان غفورا رحيما ﴿٢٤﴾ ورد الله الذين كفروا بغيظهم لم ينالوا خيرا ۚ و
كفى الله المؤمنين القتال ۚ وكان الله قويا عزيزا ﴿٢٥﴾ وانزل الذين ظاهروهم من اهل الكتب من
صياصيهم وقذف في قلوبهم الرعب فريقا تقتلون وتاسرون فريقا ﴿٢٦﴾ واورثكم ارضهم وديارهم
واموالهم وارضا لم تطئوها ۚ وكان الله على كل شيء قديرا ﴿٢٧﴾ يايها النبي قل لازواجك ان
كنتن تردن الحيوة الدنيا وزينتها فتعالين امتعكن واسرحكن سراحا جميلا ﴿٢٨﴾ وان كنتن

23. (من . . . تبديلا) Of the faithful are men who have fulfilled their covenant with Allah.[478] Some of them have performed their vow,[479] and some of them are waiting, [480] and they have not changed[481] in the least.

24. (ليجزى . . . رحيما) *All this happened* in order that Allah may recompense the truthful for their truth,[482] and may punish the hypocrites if He would or may relent toward them.[483] Verily Allah is Forgiving, Merciful.

25. (ورداللہ . . . عزيزا) Allah drove back [484] those who disbelieved in their rage,[485] they obtained no advantage;[486] and Allah sufficed for the faithful[487] in the fighting. Allah is ever Strong, Mighty.[488]

26 (وانزل . . . فريقا) He brought those of the people of the Book[489] who backed them[490] down from their fortresses[491] and cast terrer in their hearts,[492] a part *of them* you slew, and a part you made captives.[493]

27. (واورثكم . . قديرا) And He caused you to inherit their land and their house and their riches, and the land which you have not trodden,[494] And Allah is Potent over everything.

SECTION 4

28. (يايهاالنبى . . جميلا) O Prophet! say to thy wives:[495] if it be that you seek the life of the world and its adornment, then come, I shall make a provision for you and shall release you with a handsome release.[496]

478. (by standing firm by the holy Prophet, and strenuously repelling the enemies of Islam according to their engagement.)
479. (to the extreme by falling martyrs in battle).
480. (their martyrdom).
481. (their determination).
482. (and fidelity).
483. (so that they might still seek repentance and make amends).
484. (from Madina).
485. (foiled in all their hopes).

486. (in spite of their huge preparations and close and clever alliances).

487. (as their Champion and Protector).

488. *i. e.*, Able to repel the enemies and to enforce His will.

489. These were the Jews of the tribe of Quraiẓa, who, though they had a treaty of alliance with the holy Prophet, had perfidiously gone over to his enemies, the polytheists, in this war of the Ditch.

490. *i. e.*, the confederates.

491. (which they had considered impregnable). Immediately after the confederate forces had decamped the Prophet, at a special Divine command, marched against the Quraizites.

492. (and dismay). 'The improvident Jews, whom the fate of their brethren should have taught to better purpose, had not calculated on the chances and necessities of a siege. Soon reduced to great distress, they sought to capitulate on condition of quitting the neighbourhood even empty-handed. . . . At last the wretched Jews, brought now to the last verge of starvation, offered to surrender, on condition that their fate should be decided by their allies the Aus.' (Muir, *op. cit.*, pp. 315-316) Thereupon S'ad, the chief of the tribe of Aus, greatly incensed at perfidy of the Jews, adjudged that the men should be put to the sword, the women and children made slaves, and their goods divided among the Muslims. Regarding this apparently 'harsh, bloody sentence,' writes a Christian historian: 'It must be remembered that the crime of these men was high treason against the State, during time of siege; and those who have read how Wellington's march could be traced by the bodies of deserters and pillagers hanging from the trees, need not be surprised at the summary execution of a traitorous clan.' (LSK. Intro. p. LXV).

493. Compare the Jews' own laws concerning the treatment of the fallen cities. 'When thou comest nigh unto a city to fight against it, then proclaim peace unto it. . . And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. . . . But of the cities of these people, which the Lord thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them. . . . ' (Dt. 20: 10-17).

494. According to different commentators this may be the land of Khaibar, or Persia and Byzantium, or any land whatsoever that the Muslims may conquer till the Day of Judgment.

495. The passage was revealed on the occasion of the Prophet's wives asking for more sumptuous clothes and an additional allowance for their expenses.

496. 'All the Consorts in their high position had to work and assist as Mothers of the Ummat. Theirs were not idle lives, like those of Odalisques, either for their own pleasures or the pleasure of their husband. They are told here that they had no place in the sacred Household if they merely wished for ease or worldly glitter. If such were the cause, they could be divorced and amply provided for.' (AYA) 'Bred in the simplicity of Arab life, artificial comforts, soon regarded by his followers as necessaries of life, would to him have been irksome and weary. The Prophet was happier with his wives each in her small and rudely furnished cabin, than he would have been surrounded with all the delicacies and grandeur of a palatial residence.' (Muir. *op. cit.*, p. 202).

تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿۲۹﴾ يٰنِسَآءَ النَّبِيِّ
مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۳۰﴾

29. (وان . . . عظيما) And if you seek Allah[497] and His messenger[498] and the abode of the Hereafter then verily Allah has prepared of the well-doers among you[499] a mighty reward.

30. (ينسآ . . . يسيرا) O you wives of the Prophet! whosoever of you commits a flagrant indecency,[500] doubled for her would be the punishment twice over;[501] and with Allah that is easy.

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497. *i. e.*, His goodwill, which in this case is synonymous with His prophet's goodwill.

498. Though 'now virtually Emperor of Arabia with Kings and Rulers of neighbouring states seeking his friendship, he never assumed the pomp of royalty but continued to live most simply, sweeping out his little house, mending his shoes and giving off any money he had over, when the needs of his family were satisfied, to the poor widows and orphans of the Moslems who had fallen in battle.' (Lady Cobbold, *Pilgrimage to Mecca*, p. 149).

499. (and well-doers were all those consorts).

500. Which here means any indiscreet act or word calculated to annoy or displease the holy Prophet. (Th). Arrogance or want of respect towards the holy Prophet (IA.).

501. (in the Hereafter because of the very exalted and responsible position you hold as the consorts of the Prophet).

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا

نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ
وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ
آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ع

PART XXII

31. (ومن . . . كريما) Whosoever[1] of you is obedient[2] to Allah and His messenger and works righteously, her wage we shall give her twice over[3] and We have prepared for her a generous provision.[4]

32. (ينساء . . . معروفا) Wives of prophet! you are not like any *others* of women[5] if you are *God*-fearing[6] So do not be soft in speech, lest in whose heart is disease,[7] should be moved with desire.[8] but make an honourable speech.[9]

33. (وقرن . . . تطهيرا) And stay in your houses.[10] And do not display yourselves[11] as did the pagans of old.[12] And establish the prayer and pay the poor-rate and obey Allah and His messenger.[13] Allah only desires to remove uncleanliness[14] from you, and to purify you with a thorough purification [15] O people of the household[16] *of the prophet !*

34 (واذكرن . . . خبيرا) And bear in mind[17] what is rehearsed in your homes of the revelations of Allah and the wisdom [18] Verily Allah is ever Subtile, Aware[19]

1. ——as a converse proposition——
2. (fully whole-heartedly).
3. *i. e.*, once for your own sake, and a second time for your service to the Prophet).
4. (in Paradise, as a speciality intended for the Mothers of the faithful and consorts of the Prophet).
5. (in rank and privileges). You have a very high work to perform, and are therefore destined to much higher rank than the ordinary mortals of your sex.
6. (and observe the Divine ordinances in every walk of life), *i. e.*, if you keep to a higher standard of honour and purity, as befits your higher position in life.
7. (to strangers).
8. *i. e.*, one with a vicious propensity. The very sound of female voice is sometimes sufficient to excite passion in man, and he is, in many instances, sexually

attached through the sense of hearing. 'We may attach considerable importance to the voice and the music generally as a method of sexual appeal. On this point we may agree with Moll, "that sexual stimulation through the ears is greater than is usually believed." (Havelock Ellis, *Psychology of Sex*, p. 61) 'The sound of the voice, its timbre and vigour, its height or depth, its purity or sharpness often determine with unnecessary rapidity, love at first sight. . . . The great significance of the voice is disclosed by the large number of women who fall in love with singers.' (Forbath, *op. cit.*, p. 62).

9. (so that evil-minded persons, specially the hypocrites of Madina, may not have any opportunity of taking unfair advantage of your gentle speech).

10. (apart from menfolk). Islam enjoins strict isolation upon its women-folk, which is not without parallel or precedent in the teachings of the ancient prophets of Israel. 'The women had indeed in the innermost part of the house their own apartments to which access was not permitted to men, or, in the case of wealthy people or people of rank, they had a separate house to themselves.' (EBi. c. 2946) The rule was also observed, at any rate, in regard to the public worship, by the Jews and early Christians. 'In the early church the women were always separated from the men in public worship. . . . The practice may probably have come into the Christian church without any formal enactment from the usage of Jewish worship, in which the women were (and are to this day) separated from the men.' (DCA. II. p. 1891).

11. Muslim women are strictly warned against adorning themselves with their finery and going abroad into the streets to show themselves to the men.

12. Note that the condition of woman in pagan Arabia closely resembled that of her sister in the West today. Indecent exposure of parts of her body was as common in the streets of Makka and Madina as it is today in the electrified centres of modern civilization. الجاهلية denotes the time or state of paganism that preceded the advent of the holy Prophet——a way of life that is reasserting itself in the West. And there can be little doubt that this new paganism is far more licentious than its ancient variety. See P. IV. n. 264.

13. (in all their commandments).

14. (of sin and disobedience).

15. (in deed, word and thought).

16. Which here includes besides the consorts of the Prophet, his daughter, and son-in-law and grandsons, and the Prophet himself, hence the use of the masculine pronoun كم twice in the passage, generally denoting a mixed assembly of males and females.

17. (O wives of the Prophet!).

18. *i. e.*, wise maxims and precepts promulgated by the Qur'ān.

19. See P. XI. n. 437.

وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَ
الْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا
وَّالذّٰكِرٰتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝ وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ
اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ۗ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝ وَ اِذْ
تَقُوْلُ لِلَّذِيْٓ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِيْ فِيْ نَفْسِكَ مَا اللّٰهُ
مُبْدِيْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ۗ فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ

SECTION 5

35. (ان . . . عظيما) Surely the Muslim men and women, and the believing men and women, and the devout men and women, and the men and women of veracity, and the persevering men and women, and the men and women of humility, and the almsgiving men and women, and the fasting men and women, and the men and women who guard their private parts[19-A] and the *Allah*-remembering men and women —for them Allah has got ready forgiveness and a mighty reward.[20]

36. (وما كان . . . مبينا) And it is not for believing man or woman,[21] when Allah and His messenger have decreed an affair,[22] that they should have any choice in their affair, And whoso disobeys Allah and His messenger has strayed[23] manifestly.

19-A. This needed a special mention in view of the rampant promiscuity of the pagan Arabia. 'The presumption of law that the husband is father of all his wife's children rests on a well-established custom of conjugal fidelity, and on the certainty that the husband will object to have spurious children palmed off on him. But in old Arabia the husband was so indifferent to his wife's fidelity, that he might send her to cohabit with another man to get himself a goodly seed, or might lend her to a guest.' (Robertson Smith, *Kinship and Marriage in Arabia*, p. 139).

20. 'For them' means for both men and women. No woman is to be deprived of her reward because of her sex. For a study of contrasts see p. XIX. n. 111.

21. *i. e.*, it is not open to them, the choice does not lie with them.

22. *i. e.*, have issued a command regarding any matter.

23. (from the right way).

عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ مَا كَانَ عَلَى
النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا
مَقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ
حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي
يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ

37 (واذ . . مفعولا) And *recall*[24] when thou wast saying[25] to him[26] on whom Allah had conferred a favour[27] and thou hadst conferred a favour:[28] keep thy wife[29] to thyself and fear Allah,[30] and thou wast concealing[31] within thee what Allah was going to disclose,[32] and thou[33] wast fearing mankind, while Allah had a greater right that Him thou[34] shouldst fear.[35] Then when Zaid[36] had accomplished *his* purpose regarding her,[37] We wedded her to thee[38] so that there should be no blame on the believers in respect of wives of their adopted sons,[39] when they have accomplished *their* purpose with regard to them.[40] And the ordinance of Allah[41] was to be fulfilled.[42]

38. (ما كان . . مقدورا) No blame there[43] is on the Prophet in what Allah has decreed[44] for him. *That has been* Allah's dispensation with those who have passed away before[45] — and the ordinance of Allah has been a destiny determined[46]—

39. (الذين . . . حسيبا) those who preached the messages of Allah, and feared Him, and none save Allah.[47] And Allah suffices as a Reckoner.[48]

40. (ماكان . . . عليما) Muhammad[49] is not the father of any of your males,[50] but[51] a messenger of Allah[52] and the seal of the prophets,[53] and Allah is the Knower of everything.[54]

SECTION 6

41. (يآيها . . . كثيرا) O you who believe! remember Allah oft.[55]

42. (وسبحوه . . . اصيلا) And hallow Him morning and evening.

43. (هو الذى . . . رحيما) He it is Who sends His benedictions to you,[56] and His angels *also*,[57] that He may bring you forth from darkness[58] into light,[59] and to the faithful He is ever Merciful.

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24. 'Zaid's marriage with the Prophet's cousin Zainab, daughter of Jaḥsh, was celebrated in Mecca eight years before the Hijrat, but it did not turn out happy. Zainab the high-born looked down upon Zaid the the freedman who had been a slave. And he was not comely to look at. Both were good people in their own

way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to married life. Zaid wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet; he had given a handsome marriage gift on her marriage to Zaid; and people would certainly talk if such a marriage was broken off, and poor Zainab's reputation would be ruined. This was the fear in the mind of the Prophet. . . . Zaid's wish——indeed the mutual wish of the couple——was for the time being put away, but it became eventually an established fact, and everybody came to know of it.' (AYA).

25. (by way of counsel, not of command, O Prophet!).

26. *i. e.*, to Zaid ibn-Hāritha, once a Christian slave, now a convert to Islam.

27. (by making him one of the earliest converts to Islam).

28. (by making him a freedman).

29. *i. e.*, Zainab bint Jaḥsh, a cousin of the Prophet.

30. *i. e.*, be observant of thy duty to God, as this is likely to render many irksome obligations pleasant.

31. (for the time being).

32. *i. e.*, the fact of thy marriage with Zainab after her divorce from Zaid.

33. (considering it to be a purely private and domestic affair of thine own, O Prophet!).

34. (lest they may use the language of slander).

35. (in religious duties). The Prophet is reminded that the affair did not concern him alone. It was a matter of public duty, inaugurating, besides other advantages, a much-needed reform. See P. XXI. nn. 390-391.

36. Of all the companions of the holy Prophet, Zaid has the unique distinction of being mentioned by name in the Qur'ān.

37. *i. e.*, had dissolved his marriage with the solemnity and necessary formality. وطر is 'A want; an object of want or need; or one which one purposes to accomplish; or for which one is anxious or desirous. . . You say قضيت وطري I accomplished, or obtained my want. And قضيت من كذا وطري I accomplished my want of such a thing so as to have no further need of it.' (LL). Thus the words imply that Zaid intensely longed to divorce her.

38. (O Prophet!) Referring to the Christian calumnies respecting this marriage, say a Christian writer: 'I am satisfied after a close examination of the circumstances of the case, that it does not bear the interpretation usually placed upon it by the Christians. It raised an outcry among the Arabs of the Ignorance, not because they suspected an intrigue on the Prophet's part to secure a divorce; but because they looked upon an adopted as though he were a real son, and considered, therefore, that the marriage fell within the prohibited degrees. This restriction . . . he abolished by his marriage, not for his own benefit only, but for

that of the Arabs at large. In the view indeed usually taken of the whole transaction, there is a strange compound of fact and fiction; and much that was comparatively innocent has been made to wear the appearance of deep guilt.' (Bosworth Smith, *op. cit.*. pp. 114-15) And again: 'The production of this sura, whatever else it proves about Mohammed, seems to me to prove not his conscious insincerity, but the reverse; he had already attained his end, why then blazon his shame if shame he felt it to be? why forge the name of God? . . . Surely a single act of conscious imposture in the matter of the Koran would have sapped all his strength. . . . It would have made such a speech as that wherein, at the very close of his life, Samuel-like, he boldly challenged all Musalmans to mention aught that they had against him, impossible.' (p. 145).

39. See P. XXI nn. 398, 399.

40. *i. e.*, have formally dissolved their marriage with them.

41. (respecting marriage and divorce of adopted children).

42. (in any case; irrespective of the particular episode that has been the occasion of this ordinance).

43. *i. e.*, no calumny is at all justifiable.

44. (in fact or in law).

45. (of the prophets) *i. e.*, gross misrepresentation and calumny have been the inevitable lot of ancient prophets.

46. *i. e.*, a decree bound to be fulfilled in any case.

47. (caring nothing for the opinion of men).

48. (so to Him alone man is answerable).

49. See P. IV. n. 212; P. XXVI. nn. 107, 333, P. XXX. nn. 425, 429, 580.

50. (so there is no reason that their divorced wives may be prohibited unto him.)

51. (he stands to them in a spiritual relation entirely different from the material relationship of fatherhood).

52. (and as such every behest of his has to be obeyed).

53. (closing the long line of apostles). He is not 'a prophet,' but the Final Prophet. خاتم is 'The last of a company men . . . whence خاتم النبيين 'The last of the prophets' (LL). 'This idea of finality is perhaps the most original idea in the cultural history of mankind; its true significance can be understood only by those who carefully study the history of pre-Islamic Magian culture in Western and Middle Asia. The concept of Magian culture, according to modern research, includes culture associated with Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabean religions. To these creed-communities the idea of the continuity of prophethood was essential, and consequently they lived in a state of constant expectation. . . . The result of the Magian attitude was the disintegration of the old communities and the constant formation of fresh ones by all sorts of

religious adventurers . . . It is obvious that Islam that claims to weld all the various communities of the world into one single community cannot reconcile itself to a movement which threatens its present solidarity and holds forth the promise of further rifts in human society.' (Sir Mohammad Iqbal).

54. (so He in His infinite wisdom perfectly knows the why and the wherefore of this finality of prophethood).

55. (in words and in thought in gratitude of His blessings).

56. (by His own will).

57. (by means of prayer). Angels' sending their benedictions to mankind is that they pray for God's blessings to mankind.

58. (of infidelity and impiety).

59. (of Divine knowledge and guidance).

يلقونه سلم واعد لهم اجرا كريما ﴿٤٤﴾ يايها النبي انا ارسلنك شاهدا ومبشرا ونذيرا ﴿٤٥﴾ و
داعيا الى الله باذنه وسراجا منيرا ﴿٤٦﴾ وبشر المؤمنين بان لهم من الله فضلا كبيرا ﴿٤٧﴾ ولا
تطع الكفرين والمنفقين ودع اذىهم وتوكل على الله وكفى بالله وكيلا ﴿٤٨﴾ يايها الذين امنوا اذا
نكحتم المؤمنت ثم طلقتموهن من قبل ان تمسوهن فما لكم عليهن من عدة تعتدونها
فمتعوهن وسرحوهن سراحا جميلا ﴿٤٩﴾ يايها النبي انا احللنا لك ازواجك التي اتيت اجورهن وما ملكت
يمينك مما افاء الله عليك وبنت عمك وبنت عمتك وبنت خالك وبنت خلتك التي هاجرن معك و

44. (تحيتهم . . . كريما) Their greeting on the Day when they meet Him *will be*: peace! And He has got ready for them a generous wage.

45. (يايها . . . نذيرا) O Prophet! We have verily sent thee as a witness and a bearer of glad tidings and a warner.

46. (وداعيا . . . منيرا) and a summoner unto Allah[60] by His command, and a luminous lamp.[61]

47. (و بشرالمؤمنين . . . كبيرا) And bear thou to the faithful the glad tidings that there is for them a great grace from Allah.[62]

48. (ولا . . . وكيلا) Do not yield thou to the infidels and the hypocrites[63] and disregard their insolence,[64] and trust in Allah, and Allah suffices as a Trustee.

49. (يا يهاالذين . . . جميلا) O you who believe! when you marry believing women *and* divorce them before you have touched them, then there[65] is no waiting-period[66] *incumbent* upon them from you, that you should count [67] So make a provision for them[68] and release them with a seemly release.

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60. (by means of repentance and true faith). According to the Jewish prophetic predictions, the final prophet or the Messiah is merely "the chosen one," (JE. V. p. 213) which is an exact translation of the name المصطفى. And further:—'Free from sin, from desire for wealth or power, a pure, wise, and holy king imbued with the spirit of God, he will lead all to righteousness and holiness.' (*ib*), and 'he causes the people to seek the Lord.' (*ib*). These descriptions seem but to be an amplification of داعيا الى الله.

61. *i. e.*, a pattern of virtue and righteous conduct in whose light men are to direct their paces.

62. (both in this world and the Hereafter).

63. (as thou hast not obeyed in the past).

64. (that they are sure to cause in the performance of thy duties).

65. (so He will protect thee).

66. (of three months as in the case of those with whom the marriage has been consumated).

67. So that such divorced women can remarry immediately; there is no waiting-period for them.

68. *i. e.*, make a free gift to them if no dower has been assigned; if it has been agreed on, then give the woman half of it.

امرأة مؤمنة إن وهبت نفسها للنبي إن أراد النبي أن يستنكحها خالصة لك من دون المؤمنين
قد علمنا ما فرضنا عليهم في أزواجهم وما ملكت أيمانهم لكيلا يكون عليك حرج وكان الله غفورا
رحيما ﴿٥٠﴾ ترجي من تشاء منهن وتؤوي إليك من تشاء ومن ابتغيت ممن عزلت فلا جناح عليك
ذلك أدنى أن تقر أعينهن ولا يحزن ويرضين بما آتيتهن كلهن والله يعلم ما في قلوبكم
وكان الله عليما حليما ﴿٥١﴾ لا يحل لك النساء من بعد ولا أن تبدل بهن من أزواج ولو أعجبك
حسنهن إلا ما ملكت يمينك وكان الله على كل شيء رقيبا ﴿٥٢﴾ يا أيها الذين آمنوا لا تدخلوا بيوت ع

50. (يايها النبى . . . رحيما) O Prophet! He has allowed to thee thy wives[69] to whom thou hast paid their wages, also those whom thy right hand owns of those whom Allah has given thee as spoils of War[70] and the daughters of thy paternal uncle and the daughters of thy paternal aunts and the daughters of thy maternal uncle and the daughters of thy maternal aunts, who migrated with thee,[71] and the believing woman, when[72] she offers herself to the Prophet,[73] if the Prophet desire to wed her[74] —— this provision is exclusively for thee,[75] above *the rest of* the believers,[76] Surely We know what We have ordained to them concerning their wives and those whom their right hands possess, in order that there may be no blame upon thee.[77] And Allah is ever Forgiving,[78] Merciful.[79]

51. (ترجى . . . حليما) Thou mayest put off[80] such of them as thou wilt,[81] and thou mayest take unto thee such of them as thou wilt; and when thou desirest such as thou hadst set aside there is no blame upon thee.[82] This is likelier to cool their eyes[83] and let them not grieve and to keep them pleased with what thou shalt give everyone of them.[84] Allah knows what is in your hearts,[85] and Allah is ever Knowing. Forbearing.

52. (لا يحل . . . رقيبا) Henceforth women are not allowed to thee,[86] nor mayest thou change them for *other* wives,[87] although their beauty please thee save those whom thy right hand shall own,[88] and Allah is ever Watcher over everything.

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69. (who exceed the prescribed number of four).

70. This excludes the slaves by purchase.

71. (from Makka). This excludes those of his cousins who had not so migrated.

72. إن is sometimes, as here, synonymous with اذا meaning 'when.' (LL).

73. (without demanding any dower).

74. But in practice the holy Prophet never availed himself of this permission, and married no woman without assigning her a dower.

75. *i. e.*, this is a privilege exclusively for thee.

76. (who can lawfully have no more than four wives).

77. (in making use of the privilege granted to thee).

78. (so He pardons and forgives those who make occasional mistakes).

79. (so He enjoins and ordains laws easy to act upon).

80. (the turn of).

81. (in the matter of nightly rotation). The holy Prophet in view of his peculiar difficulties and too many pre-occupations is allowed a free hand in dealing with his wives in these nightly rotation and other matters.

82. (in receiving her again).

83. *i. e.*, to keep them better contented.

84. (as they would not form too great expectations).

85. (so be not even in your thoughts jealous of the privileges of the Prophet).

86. The Prophet is hereby forbidden to marry any other woman than one of the four classes mentioned in the preceding verse.

87. *i. e.*, divorce them and marry others.

88. So after this the holy Prophet did not marry again except the handmaiden Mary the Copt, who was presented to him by the Christian ruler of Egypt.

النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
فَانتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ
الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ
لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا ﴿٥٣﴾
إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾ لَّا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ
وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ

SECTION 7

53. (يايها الذين . . . عظيما) O you who believe! enter not the houses of the Prophet, except when leave is given you, for a meal *and at a time* that you will have to wait for its preparation;[89] but when you are invited,[90] then enter, and when you have had the meal, then disperse, without lingering to enter into *familiar* discourse. Verily this inaccommodates the Prophet, and he is shy of *asking* you *to depart*, but Allah is not shy of the truth. And when you ask of them[91] aught, ask it of them from behind a curtain.[92] That shall be purer for your hearts and for their hearts. And it is not *lawful* for you that you should cause annoyance[93] to the messenger of Allah,[94] nor that you should ever marry his wives after him; verily that shall be an enormity in the sight of Allah.

54. (ان تبدوا . . . عليما) Whether you disclose a thing or conceal it, verily Allah is ever Knowner of everything.

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89. The purport is: in the first place, do not enter his house without permission; and in the second, when invited to dine, do not go too early.

90. (and you are informed that the meal is ready).

91. *i. e.*, of the Prophet's wives.

92. The 'mothers of the faithful' were entitled at least to this degree of respect.

93. (Or uneasiness).

94. (in any way).

وَاتَّقِيْنَ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ شَهِيْدًا ۝٥٥ اِنَّ اللّٰهَ وَمَلٰۗىِٕكَتَهٗ يُصَلُّوْنَ عَلَي النَّبِيِّ ۭ يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝٥٦ اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَ
الْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ۝٥٧ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا
فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ۝٥٨ يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَاۗءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ
مِنْ جَلَابِيْبِهِنَّ ۭ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝٥٩ لَىِٕنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ
الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۝٦٠

55. (لا . . . شهيدا) It is no sin for them[95] in respect of their fathers or brothers, or their brother's sons or their sister's sons or their *own* women[96], or those whom their right hands own;[97] and fear Allah,[98] verily Allah is ever a Witness of everything.

56. (ان . . . تسليما) Verily Allah and His angels send their benedictions upon the Prophet.[99] O you who believe! send your benedictions *also* upon him[100] and salute him with a *goodl*y salutation.[101]

57. (ان . . . مهينا) Surely those who annoy Allah and His messenger[102] ——Allah has cursed them in this world and the Hereafter, and has prepared for them an ignominious torment.

58. (والذين . . . مبينا) And those who annoy the believing men and women[103] without their deserving it, shall surely bear *the guilt of* calumny and evident sin.

SECTION 8

59. (يايها النبى . . . رحيما) O Prophet! say thou to thy wives and thy daughters and women of the believers *that* they should let down upon them[104] their wrapping-garments.[105] That would be more likely to distinguish them,[106] so that they will not be affronted.[107] And Allah is ever Forgiving, Merciful.[108]

60. (لئن . . . قليلا) If the hypocrites[109] and those[110] in whose heart is a disease[111] and[112] the raisers of commotion in Madina[113] do not desist,[114] We shall certainly set thee up against them.[115] Thence-forth[116] they shall not be allowed to neighbour thee therein,[117] except for a little *while*.[118]

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95. (if they appear before them unveiled, and without a curtain or screen). The reference is to the Prophet's wives.

96. *i. e.*, Muslim women. Other women being in the position of strangers required as much as the formality of a veil as men.

97. i. e., their handmaids.

98. (in infringing any of these ordinances, O wives of the Prophet!).

99. God's benediction upon His prophet is clear enough. The angel's 'benediction' means that they pray to God for His blessings on the Prophet. The verb in the phrase imputes God's "conferring of blessing" and the angels' "invoking thereof." ' (LL).

100. *i. e.*, you also should pray to God for His blessings on him.

101. *i. e.*, honour his memory. Hence the practice among the Muslims of adding the words 'on whom be the blessing of Allah and peace' to his name.

102. (knowingly and deliberately).

103. (by their mischievous slanders).

104. (when going forth for needful purposes).

105. (so as to cover a part of their faces). 'The original word properly signifies the large wrappers, usually of white linen, with which the women in the East cover themselves from head to foot when they go abroad.' (Sale) 'جلباب . . . A woman's outer wrapping garment called ملحفة; or this is its primary signification, but it is metaphorically applied to other kinds of garments; or a shirt, absolutely, or one that envelops the whole body; . . . or a garment with which the person is entirely enveloped.' (LL).

106. (as respectable matrons and free women, in contrast with the female slaves who did not cover their faces).

107. (by the unseemly words and acts of the riff-raffs). Respectable believing women 'were exposed in their walks abroad to the rude remarks of disaffected and licentious citizens; they were therefore commanded to throw their garments around them so as partially to veil their persons, and conceal their ornaments.' (Muir, *op. cit.*, p. 293).

108. (so He will excuse those who owing to some reasonable grounds are not strictly observing this rule).

109. (in general).

110. (of them in particular).

111. *i. e.*, the habit of molesting the women-folk.

112. (of them again).

113. (by the spreading of false rumours and scandals).

114. (from their wickedness and mischief).

115. (to chastise and banish them).

116. *i. e.*, after this command of exile.

117. *i. e.*, in the city of Madina.

118. (preparatory to their leaving the city bag and baggage).

مَلْعُونِينَ ۛ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ
اللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ
قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ
تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ ع
آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِندَ اللَّهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا

61. (ملعونين . . . تقتيلا) Accursed,[119] wherever found, they shall be seized and slain with a *relentless* slaughter.[120]

62. (سنة الله . . . تبديلا) *That has been* the dispensation of Allah with those who have passed away before, and thou shalt not find any change in the dispensation of Allah.[121]

63. (يسئلك . . . قريبا) People question thee[122] concerning the Hour.[123] Say thou : its knowledge is with Allah *only*. And what dost thou know ? perhaps the Hour may be nigh.

64. (ان الله . . . سعيرا) Verily Allah has cursed[124] the infidels, and has prepared for them a Blaze.

65. (خلدين . . . نصيرا) Abiders therein they shall be for ever, and they will find neither a protecting friend nor a helper.

66. (يوم . . . الرسولا) On the Day *when* their faces shall be rolled in Fire,[125] they will say[126]: Ah ! that we had obeyed Allah and had obeyed the messenger !

67. (وقالوا . . . السبيلا) And they will say : our Lord ! we obeyed our chiefs and our elders and they led us astray from the way.

68. (ربنا . . . كبيرا) Our Lord ! give them punishment twofold, and curse them with a great curse.[127]

SECTION 9

69. (يايها الذين . . . وجيها) O you who believe ! do not be like those who annoyed Mūsā,[128] but Allah cleared him of what they said;[129] and he was illustrious[30] with Allah.

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119. (as outlaws, in the sight of God and man).

120. (after the decree of their outlawing has been promulgated and they have forfeited all protection of law).

121. *i. e.*, nobody has a power in the least to alter a course of events after God has willed it.

122. (defiantly, O Prophet !).

123. *i. e.*, as to its exact time and date.

124. *i. e.*, He has deprived them of His mercy. See P. I. n. 389, P. II. 100.

125. (and they shall be writhing in pain).

126. (completely disillusioned at last).

127. (for misleading us).

128. (by their slander and calumny). There was constant sedition against Moses by the Israelites during their long sojourn in the wilderness. The reference here may be to any one of, or several, such episodes. Moses had 'to suffer many indignities and insults from a rebellious and recalcitrant people, even from his closest relatives, who were jealous of his leadership.' (VJE. p. 442).

129. (concerning him).

130. Honoured not only in his day but one whose memory is still held in utmost veneration. 'A unique personality of supreme importance in OT history.' (D. B. III. p. 445) 'Beyond question Moses must be regarded as the founder alike of Israel's nationality and of Israel's religion.' (EBr. XV. p. 843).

الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾ يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ
وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَ
الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۭ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ﴿٧٢﴾
لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۭ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧٣﴾

70. (يايها الذين . . سديدا) O you who believe ! fear Allah,[131] and speak a straight speech.[132]

71. (يصلح . . . عظيما) He will[133] amend your works[134] for you and forgive you your sins. And whoso obeys Allah and His messenger, he has indeed achieved a great achievement.[135]

72. (انا . . . جهولا) Verily We ! We offered the trust[136] to the heavens and the earth and the mountains,[137] but they declined to bear it and shrank from it.[138] But man undertook it;[139] truly he[140] was very sinful,[141] very foolish.[142]

73. (ليعذب . . . رحيما) So that Allah will chastise the hypocritical men and women and the associators and the associatoresses.[143] And Allah will relent[144] toward the believing men and women,[145] and Allah is ever Forgiving, Merciful.[146]

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131. (in every walk of life).

132. سديد applied to speech, is 'true, and directed to the right point.'

133. (on that account).

134. *i. e.*, will make them acceptable in the Hereafter.

135. *i. e.*, bliss in this world and salvation in the Hereafter.

136. *i. e.*, moral responsibility, which is human sense of answerableness for all acts of thought and conduct. Its first and foremost prerequisite is freedom of choice, which is the real function of a human being as a moral agent. The 'trust' referred to is obviously the trust of free choice or accountability.

137. (after imbuing them with sufficient intellect and understanding).

138. (considering the tremendous responsibility it involved and the attendant perils).

139. 'In the case of man in whom individuality deepens into personality, opening up possibilities of wrong-doing, the sense of the tragedy of life becomes much more acute. But the acceptance of selfhood as a form of life involves the acceptance of all the imperfections that flow from the finitude of selfhood. The Qur'ān represents man as having accepted at his peril the trust of personality which the heavens, the earth, and the mountains refused to bear.' (Iqbal, *op. cit.*, pp. 121-122).

140. *i. e.*, the ungrateful portion of mankind.

141. (to himself in not fulfilling his obligations and obeying the law he had accepted). Compare the dictum of Kant, that the 'ought' implies the 'can'. The Qur'ān rather hints that the 'can' implies the 'ought.' They who can choose freely must choose correctly or pay the penalty of their vicious choice.

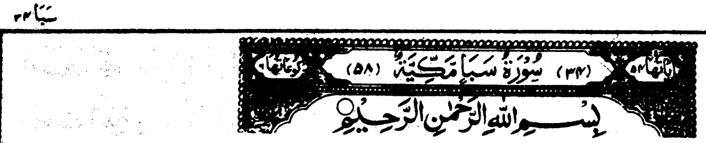
142. (in not realizing the consequences of his disobedience and neglect). Man's peril follows from the 'trust.'

143. (for their betrayal of their trust).

144. (with mercy).

145. (for their occasional faults and weakness as they have endeavoured to make good their pledges).

146. (so it is still open to the infidels to enter His grace, and become true men of faith).



الحمد لله الذي له ما في السموت وما في الارض وله الحمد في الاخرة وهو الحكيم الخبير ① يعلم ما يلج
في الارض وما يخرج منها وما ينزل من السماء وما يعرج فيها وهو الرحيم الغفور ② وقال الذين
كفروا لا تاتينا الساعة قل بلى وربي لتاتينكم علم الغيب لا يعزب عنه مثقال ذرة في السموت
ولا في الارض ولا اصغر من ذلك ولا اكبر الا في كتب مبين ③ ليجزي الذين امنوا وعملوا الصلحت

Sūrat-us-Saba

Sheba XXXIV

(Makkan, 6 Sections and 54 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . الخبير) *All* praise to Allah[147] whose is what is in the heavens and what is in the earth; and His is the praise in the Hereafter.[148] And He is the Wise,[149] the Aware.[150]

2. (يعلم . . . الغفور) He knows what penetrates into the earth[151] and what comes forth from it,[152] and what descends from the heaven[153] and what ascends to it.[154] And He is the Merciful, the Forgiving.

3. (و قال . . . مبين) Those who disbelieve[155] say: the Hour will not come unto us. Say thou[156] : yea ! by my Lord, the Knower of the Unseen, it will surely come unto you. Not an atom's weight escapes Him in the heavens or in the earth, nor is there anything smaller than it or greater but it is *inscribed* in a luminous Book[157]—

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147. (alone). He alone is the Praiseworthy; He alone is the Perfect.
148. (as it is in this world).
149. So He planned everything with wisdom.
150. So He is the Knower of everything open or secret, manifest or hidden.
151. (such as the rain-water, the dead, etc.).
152. (such as spring water, vegetation, etc.).
153. (such as the angels, Scriptures, decrees of God, etc.)
154. (such as the angels, man's works, the prayers of the faithful, etc.).
155. The reference is to the pagans of Makka.
156. (O Prophet !).
157. (of Divine decrees) *i. e.*, in the Preserved Tablet.

اولئك لهم مغفرة ورزق كريم ۝٤ والذين سعو في اٰيٰتنا معجزين اولئك لهم عذاب من رجز اليم ۝٥
ويرى الذين اوتوا العلم الذي انزل اليك من ربك هو الحق ويهدي الى صراط العزيز
الحميد ۝٦ وقال الذين كفروا هل ندلكم على رجل ينبئكم اذا مزقتم كل ممزق انكم لفي
خلق جديد ۝٧ افترى على الله كذبا ام به جنة بل الذين لا يؤمنون بالاخرة في العذاب والضلل
البعيد ۝٨ افلم يروا الى ما بين ايديهم وما خلفهم من السماء والارض ان نشا نخسف بهم الارض
ع او نسقط عليهم كسفا من السماء ان في ذلك لاية لكل عبد منيب ۝٩ ولقد اتينا داود منا

4. (ليجزى . . . كريم) that He may recompense those who believed and **worked righteous** *deeds*. Those ! theirs shall be forgiveness and a generous provision.

5. (والذين . . . اليم) And those who attempted to frustrate Our signs—— those ! theirs shall be a chastisement of afflictive calamity.

6. (ويرى . . . الحميد) And those who have been vouchsafed knowledge[158] behold[159] that *the Book* revealed to thee from thy Lord,——it is the truth and it guides to the path of the Mighty, the Laudable.

7. (وقال . . . جديد) And those who disbelieve say[160] : shall we direct you to a man declaring to you *that* when you have dispersed[161] with full dispersion, *then* you will be raised unto a new creation.[162]

8. (افترى . . . البعيد) *Has* he fabricated a lie against Allah, or is there a madness[163] in him ? Nay, but those who disbelieve in tha Hereafter are *themselvss* in a torment and error far-reaching.

9. (افلم . . . منيب) Do they not see what is before them and what is behind them of the heaven and the earth[164] ? If We will, We shall sink the earth with them, or cause a fragment of the sky to fall on them.[165] Verily there is a sign[166] therein[167] unto every penitent bondman.

158. (of the Scriptures).
159. (and realize). روية is not only seeing with the eyes but also the seeing with the mind.
160. (among themselves).
161. (in dust).
162. The Arab pagans denied Resurrection altogether, and looked askance at the messenger who preached such a 'preposterous' doctrine.
163. Such a preacher, they said, must be either a deliberate liar or distraced. See P. XVIII. n. 110.
164. Can't they think that so powerful a Creator and Preserver is able to bring about a new creation?
165. (for rejecting a truth so manifest).
166. (of God's majesty).
167. *i. e.*, in the heavens and the earth.

فضلا يجبال اوبي معه والطير والنا له الحديد ﴿١٠﴾ ان اعمل سبغت وقدر في السرد واعملوا
صالحا اني بما تعملون بصير ﴿١١﴾ ولسليمن الريح غدوها شهر ورواحها شهر واسلنا له عين
القطر ومن الجن من يعمل بين يديه باذن ربه ومن يزغ منهم عن امرنا نذقه من عذاب السعير ﴿١٢﴾
يعملون له ما يشاء من محاريب وتماثيل وجفان كالجواب وقدور رسيت اعملوا ال داود شكرا
وقليل من عبادي الشكور ﴿١٣﴾ فلما قضينا عليه الموت ما دلهم على موته الا دابة الارض تاكل
منساته فلما خر تبينت الجن ان لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين ﴿١٤﴾ لقد كان

SECTION 2

10. (ولقد . . . الحديد) And assuredly We vouchsafed to Dā'ūd grace from Us[168] *and said* : O mountains ! repeat Our praise with him, and birds you *also* ! And We softened for him the iron[169]——

11. (ان . . . بصير) *Saying* : make thou[170] complete *coats of mail*[171] and rightly dispose the links,[172] and work you[173] righteously. Verily I am of that which you work a Beholder [174]

12. (ولسليمن . . السعير) And to Sulaimān *We subjected* the wind,[175] of which the morning journeying was a month[176] and the evening journeying a month.[177] And We made the fount of brass flow for him [178] And of the Jinn were who worked before him by the will[179] of His Lord. And whosoever of them swerved from Our command,[180] him We shall cause to taste the torment of the Blaze.

13. (يعملون . . الشكور) They fashioned for him whatsoever he wished, of lofty halls and statues[181] and basins like cisterns[182] and cauldrons standing firm[183] O house of Dā'ūd *work* with gratitude;[184] few of My bondmen are grateful.

14. (فلما . . . المهين) Then when We decreed death for him,[185] naught discovered his death to them,[186] save a moving creature of the earth, which gnawed away his staff.[187] Then when he fell the Jinn clearly perceived that, if they had known the Unseen they would not have tarried in the ignominious torment.[188]

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168. *i. e.*, We bestowed on him moral and spiritual eminence. 'We may safely assert that if the narratives can in the main be trusted, no ancient Israelite exercised such a personal charm as David, and that he owed this not merely to his physical but also to his moral qualities.' (EBi. c. 133). This may also refer to the greatness of David as a king. After the death and defeat of Saul at the hands of the formidable Philistines, 'Israel rallied to David as the one possible saviour, though the succession was disputed by a rival faction ; and under David's leadership the supremacy of Hebrew kingdom was decisively established, the Philistine power was shattered and the hostile encircling tribes were forced to become David's

tributaries.' (UHW. I. p. 447).

169. (so that he could use this hard and tough metal for arms and instruments of war).

170. (O David!).

171. See P. XVII. nn. 173, 174. 'سابغ' applied to a thing of any kind, complete, full, ample, or without deficiency, and long.' (LL).

172. (thereof) Or 'observe due measure in the sewing.'

173. (O David! and people of David!). See P. XXIII. nn. 350, 351.

174. (so be righteous and conscientious in all your words and deeds).

175. See also P. XVII. n. 175.

176. شهر is here synonymous with مسيرة شهر; meaning, it covered the distance of a month's journey.

177. According to the rabbinical accounts, Solomon was given 'a large carpet sixty miles long and sixty miles wide, made of green silk interwoven with pure gold, and ornamented with figured decorations. . . When Solomon sat upon the carpet he was caught up by the wind, and sailed through the air so quickly that he breakfasted at Damascus and suppered in Media.' (JE. XI. p. 440).

178. (at its source).

179. *i. e.*, the cosmic Will.

180. Which means, in the context, obedience to Solomon the prophet.

181. Which were not forbidden till then.

182. (in greatness).

183. (which could not be removed from their place, by reason of their greatness).

184. *i. e.*, in the service of God.

185. For he with all his might and glory was but a mortal.

186. *i. e.*, the genii, who were working as labourers.

187. According to the commentators, Solomon perceiving his end drew nigh had prayed to God that his death might be concealed from the genii who were constructing the Temple at Jerusalem till they had entirely finished the edifice. In fulfilment of this prayer, He died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year, by which time the temple became completed. And it was then that the fact of his death was revealed by the white ants gnawing his staff. (*cf.* JE. XI. p. 445)

188. *i. e.*, in servile subjection to his command.

لِسَبَإٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ عَنْ يَّمِيْنٍ وَّشِمَالٍ ۬ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ وَاشْكُرُوْا لَهٗ ۚ بَلْدَةٌ طَيِّبَةٌ وَّ
رَبٌّ غَفُوْرٌ ﴿١٥﴾ فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلٍ خَمْطٍ وَّ
اَثْلٍ وَّشَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿١٦﴾ ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ۭ وَهَلْ نُجْزِيْٓ اِلَّا الْكَفُوْرَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ
الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّقَدَّرْنَا فِيْهَا السَّيْرَ ۭ سِيْرُوْا فِيْهَا لَيَالِيَ وَاَيَّامًا اٰمِنِيْنَ ﴿١٨﴾ فَقَالُوْا
رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَظَلَمُوْٓا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ وَمَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ﴿٢٠﴾ وَمَا كَانَ

15. (لقد . . . غفور) Assuredly for Sabā[189] a sign[190] in their *own* dwelling place; two gardens on the right hand and on the left.[191] Eat you of the provision of your Lord, and give thanks to Him: a fair land[192] and a Forgiving Lord ! [193]

16. (فاعرضوا . . . قليل) But they turned away. So we sent upon them[194] the inundation of the dam[195] and We exchanged their two gardens[196] for two gardens[197] bearing bitter fruit, and tamarisk and some few lote-trees.[198]

17. (ذالك . . . الكفور) In this way We requited them, as they were ungrateful. And We do not requite *thus* any save the ingrates.

18. (و جعلنا . . . آمنين) And We had placed between them[199] and the cities[200] which We had blessed[201] cities easy to be seen,[202] and We had made the stages *of journey* between them easy[203] : travel in them nights and days secure.[204]

19. (فقالوا . . . شكور) And they said[205] : our Lord! make the distance between our journeys longer; and they wronged themselves. So We made them by words[206] and dispersed them totally. Surely herein are signs for every persevering, grateful *person*.[207]

20. (و لقد . . . المؤمنين) And assuredly Iblīs found his conjecture regarding them true;[208] and they followed him, *all* save a party of the believers.

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189. *i. e.*, for the people of Sheba. 'Yaqūt and after him **many others identified** 'Saba' with 'Ma'rib'. In reality Saba 'was the name of the **land and** people, and not a town.' (Hitti. *op. cit.*, p. 55). See also P. XIX. n. 438.

190. (of Our Uniqueness and Omnipotence).

191. *i. e.*, two tracts of land, one on this side of their city and the other on that, planted with trees and made into gardens so that each tract seemed to be one continued garden. 'They irrigated their gardens and their seed-crops, and they wanted for nothing, whatever they might desire, and to spare. And a servant would walk among the trees with a large basket on his hand. The basket would fill with fruits without his picking any with his hand, and without gathering any from the ground. The sun could never reach anyone who walked beneath **the trees of these**

gardens, by reason of their interlacing.' (Redhouse's *Khazraji's History of the Rasuli Dynasty of Yemen*, I. p. 52).

192. *i. e.*, prosperous and happy.

193. *i. e.*, One who overlooks many faults and weaknesses.

194. (as a punishment for their backsliding).

195. 'Marib, the Sabaean capital, was celebrated for its great dam.' (EBr. XXIII. p. 886). Marib, some 60 miles east of San'ā, 'lies 3900 feet above the sea. . . . It was the meeting-place of the trade routes connecting the frankincenses lands with the Mediterranean ports. The construction for which the city was particularly famous was the great dam Sadd Marib. This remarkable engineering feat, together with the other public works of the Sabaeans, reveal to us a peace-loving society highly advanced not only in commerce but in technical accomplishment as well.' (Hitti, *op. cit.*, p. 55) 'The failure of the dam at Marib was at once an effect and a cause of the national decay. . . . The dam at Marib is now in much the same condition as when Houdani (A. D. 848) saw it.' (EBr. XIX. p. 785) 'West of Marib are the ruins of the dam which figures so prominently in Arabic tradition. These show a very solid construction with several sluices. It was destroyed by a flood.' (EBr. II. p. 184) 'This deluge marks an epoch in the history of South Arabia. The waters subside, the lands return to cultivation and prosperity, but Marib lies desolate and the Sabaeans have disappeared for ever, except to point a moral or to adorn a tale.' (Nicholson, *op. cit.*, p. 16) According to a Muslim chronicler, 'Subsequently God destroyed the dam and after this tore up the rocks, the pavilions, the trees, and the canals, casting the sands over them. And when they who were below the dam saw its destruction, and that they could do nothing to it, they fled to the tops of the hill with their families and cattle. And the water surged over the dam through an abundance of rain; and the water issued from the interstices burrowed by the rats. . . . And it is related that the torment of the inundation occurred about four hundred years before Islam . . . but God knows best.' (Redhouse, *op. cit.*, I. pp. 55-56) 'The chroniclers report that a rat turned over a stone which fifty men could not have budged, and thus brought about the collapse of the entire dam.' (Hitti, *op. cit.*, p. 65) Referring again to this 'memorable event immortalized in Islamic literature says Hitti :—Al-Isfahānī, . . . puts the tragic event four hundred years before Islam but Yāqūt comes nearer to the truth when he assigns it to the reign of the Abyssinians. The ruins of the dam are visible to the present day. . . The final catastrophe alluded to in the Koran must have taken place after 542 and before 570. (p. 64).

196. (hitherto so rich and luscious). According to a newspaper report dated September 1951, Wendell Phillips, leader of an American Archaeological expedition to South Arabia, said in a London meeting that 'portions of the great **Marib dam**, the most extensive irrigation system of antiquity, are still visible. **Phillips said** that various stories of the wealth and beauty of the kingdom of Sheba

were probably true, and the kingdom must have derived its prosperity from the irrigation system. South Arabia, which had been described as a paradise at the time of the existence of the dam fell into its present state of decay after the destruction of the dam.'

197. (wild and barren).

198. (of a wild, thorny and fruitless variety).

199. *i. e.*, the people of Sheba or Yaman.

200. (of Syria).

201. (with prosperity).

202. (from the public highway). Or, cities close to each other.

203. (and in due proportion, where travellers could get comfort and provision). The route was perhaps lined with inns and rest-houses. In the words of Khazrejiyy. 'And a man used to travel from his own country to another, take his siesta there, and arrive at a third in the evening, of those towns on which God had granted His blessing.' (Redhouse, *op. cit.*, I. p. 52).

204. *i. e.*, with no risks of highwaymen and robbers, as the Yaman-Syria route was much frequented.

205. (out of covetousness).

206. (of whom tales are told).

207. *i. e.*, for every true believer.

208. The devil when being driven out of Paradise had said: 'I will surely seize his (Adam's) posterity, *all* save a few. (*Surah* 'Bani Isrāīl,' v. 62) Now this proved true in the case of the people of Saba.

له عليهم من سلطن الا لنعلم من يؤمن بالاخرة ممن هو منها في شك وربك على كل شيء حفيظ ﴿٢١﴾ ع
قل ادعوا الذين زعمتم من دون الله لا يملكون مثقال ذرة في السموت ولا في الارض وما لهم
فيهما من شرك وما له منهم من ظهير ﴿٢٢﴾ ولا تنفع الشفاعة عنده الا لمن اذن له حتى اذا فزع عن
قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي الكبير ﴿٢٣﴾ قل من يرزقكم من السموت والارض قل
الله وانا او اياكم لعلى هدى او في ضلل مبين ﴿٢٤﴾ قل لا تسئلون عما اجرمنا ولا نسئل عما تعملون ﴿٢٥﴾
قل يجمع بيننا ربنا ثم يفتح بيننا بالحق وهو الفتاح العليم ﴿٢٦﴾ قل اروني الذين الحقتم به شركاء كلا

21. (وما كان . . حفيظا) And he has no authority over them,[209] except that We would know[210] him who believes in the Hereafter from him who is in doubt thereof. And thy Lord is a Warden over everything.

SECTION 3

22. (قل . . . ظهير) Say thou: call upon those whom you assert[211] besides Allah. They do not own an atom's weight either in the heavens or in the earth,[212] nor have they any partnership in either[213] nor is there for Him any supporter[214] from among them.

23. (ولا . . . الكبير) *Intercession* with Him profits not save the *intercession of* him whom He gives leave.[215] *They*[216] *hold their peace*[217] until when fright is taken off from their hearts, they say[218]: what is it that your Lord has said ? They say: the *very* truth.[219] And He is the Exalted, the Great.[220]

24. (قل . . . مبين) Say thou : who does provide *food* for you from the heavens[221] and the earth[222] ? Say thou : Allah; verily *either* we or you are on the guidance,[223] or in clear error.[224]

25. (قل . . . تعملون) Say thou : you will not be questioned about what we have committed,[225] nor will we be questioned about what you work.

26. (قل . . . العليم) Say thou : our Lord shall assemble us[226] together, then He shall judge between us with truth;[227] and He is the Great Judge,[228] the Knower.[229]

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209. *i. e.*, no power to tempt them.

210. (demonstrably, in Our Universal Plan).

211. (to be associate-gods).

212. (as regards their sustenance) *i. e.*, they are in no sense co-equals of the Sustainer, or the Preserver.

213. (as regards their creation) *i. e.*, they are in no sense co-equals of the Creator.

214. *i. e.*, they are in no sense minor gods or sub-deities.

215. The reference here is to the worship of the angels who were held to be minor gods or independent intercessors. See P. XVI. n. 428.

216. *i. e.*, the angels.

217. (when they receive any new commandment). So respectful and so humble the angels are before God.

218. (to one another) *i. e.*, they ask among themselves most reverentially.

219. *i. e.*, that certain thing which is of course the very truth.

220. And so it is no wonder that the angels feel themselves so humble and lowly in His presence.

221. *i. e.*, by sending down rain.

222. *i. e.*, by causing vegetation.

223. (in respect of the unity of Godhead).

224. *i. e.*, it is only one of us who can be right. Monotheism and polytheism are mutually exclusive; both of us cannot be right.

225. (of sins).

226. *i. e.*, both believers and infidels.

227. (and justice).

228. الفتاح as an epithet applied to God, means The Judge; or . . . , the Opener of the gates of sustenance and of mercy to His servants.' (LL).

229. (so nothing can be kept back from Him and His decisions and judgements would be with knowledge).

بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٧﴾ وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٨﴾
وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٩﴾ قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً وَّلَا
تَسْتَقْدِمُوْنَ ﴿٣٠﴾ وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَلَا بِالَّذِيْ بَيْنَ يَدَيْهِ ۚ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ
مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۚ يَرْجِعُ بَعْضُهُمْ اِلٰى بَعْضِ الْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا
لَوْلَآ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ﴿٣١﴾ قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى
بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ ﴿٣٢﴾ وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ

27. (قل . . . الحكيم) Say thou : show me[230] those whom you[231] have joined with Him as associates. By no means[232] ! Aye ! He is Allah, the Mighty, the Wise.

28. (و ما . . . يعلمون) And We have not sent thee[233] save as a bearer of glad tidings and a warner to all mankind;[234] yet most mankind do not know.

29. (ويقولون . . صٰدقين) And they[235] say : when is the promise[236] *to come*, if you[237] say sooth ?

30. (قل . . . تستقدمون) Say thou : the assignment to you is for a Day which you cannot put back for an hour nor can you anticipate.

SECTION 4

31. (وقال . . . مؤمنين) And those who disbelieve[238] say : we shall by no means believe in the Qur'an nor in what has been before it.[239] Would that thou[240] couldst see when the ungodly shall be made to stand before their Lord.[241] They shall cast back the word[242] one to another. Those who were deemed weak[243] will say to those who were proud : had it not been for you, we should surely have been believers.

32. (قال . . . مجرمين) Those who were proud will say to those who were deemed weak: was it we who prevented you[244] from the guidance after it had come to you ? Aye ! you have been guilty *yourselves*.[245]

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230. ——now that you have heard of the majesty of your Lord——

231. (O polytheists !).

232. (can there be any associate of His).

233. (O Prophet !).

234. This brings into strong relief the essentially cosmopolitan character of Islam. Its message is extended to the whole world, and is not confined to a particular race or people.

235. *i. e.*, the pagans.

236. (of Resurrection).
237. (O Muslims !).
238. *i. e.*, the pagans of Makka.
239. (of old Scriptures).
240. (O Prophet !).
241. (on the Day of Judgment).
242. (of blame and reproach). 'Holding a colloquy, or a disputation, or debate, with one another; or it means rebutting one another's sayings, or blaming one another.' (LL).
243. (in the life of the world).
244. (by force).
245. (by adopting the wrong course of your own free choice).

إِذْ تَأْمُرُونَنَآ أَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ لَهٗٓ أَنْدَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۚ وَجَعَلْنَا الْأَغْلٰلَ
فِيٓ أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ٣٣ وَمَآ أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُمْ بِهٖ كٰفِرُونَ ٣٤ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَّأَوْلَادًا ۙ وَّمَا نَحْنُ بِمُعَذَّبِينَ ٣٥ قُلْ إِنَّ رَبِّي
يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٣٦ وَمَآ أَمْوَالُكُمْ وَلَآ أَوْلَادُكُمْ بِالَّتِي ع
تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰٓى إِلَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ فَأُولٰٓئِكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفٰتِ اٰمِنُونَ ٣٧
وَالَّذِينَ يَسْعَوْنَ فِيٓ اٰيٰتِنَا مُعٰجِزِينَ أُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُونَ ٣٨ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ

33. (وقال . . . يعملون) And those who were deemed weak will say to those who were proud : aye ! *it was your* plotting night and day,[246] when you were commanding us that we should disbelieve in Allah and set up peers unto Him. And they[247] will keep secret[248] their shame[249] when they behold the torment. And We shall place shackles on the necks of those who disbelieved. They shall be requited not save *according to* what they had been working.

34. (وما . . . كفرون) And We sent not a warner to a town but the affluent thereof said[250] : we are disbelievers in that with which you have been sent.

35. (وقالوا . . . بمعذبين) And they said : we are greater in riches and children,[251] and we are not *going* to be chastised.

36. (قل . . . يعلمون) Say thou[252] : verily my Lord expands the provision for whom He will[253] and stints it *likewise*,[254] but most of mankind know not.[255]

SECTION 5

37. (وما . . . آمنون) It is not your riches nor your children that will draw you nigh unto Us with a near approach, but whoso believes and works righteously—then those ! theirs will be a twofold meed for what they will have worked, and they will be in upper apartments secure.

38. (و الذين . . محضرون) And those who endeavour to frustrate Our signs, torment will be brought to them.

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246. (that brought on our ruin).
247. *i. e.*, the two parties ; the ringleaders and their followers.
248. (from each other).
249. *i. e.*, their guilt. The purport is : the chiefs of the polytheists and their lower classes, though now conscious of their own responsibility, will still endeavour to conceal their guilt and to reproach others.
250. (in pride and arrogance).
251. So their conceit rested on their 'finances' and 'manpower.'
252. (O Prophet !).
253. (in accordance with Our universal scheme, and it has nothing to do with the spiritual merit or demerit of the 'haves' and 'have-nots.'
254. (for whomsoever He will).
255. (the clear fact that the distribution of material good is in accordance with cosmic purposes, and does not at all necessarily imply God's favour or disfavour).

مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۚ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٣٩﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا
ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ﴿٤٠﴾ قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا
يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ ﴿٤١﴾ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ۭ وَنَقُوْلُ لِلَّذِيْنَ
ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿٤٢﴾ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا رَجُلٌ
يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ وَقَالُوْا مَا هٰذَآ اِلَّآ اِفْكٌ مُّفْتَرًى ۭ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ
لَمَّا جَآءَهُمْ ۙ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٤٣﴾ وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ مِنْ

39. (قل . . . الرازقين) Say thou[256] : my Lord expands the provision for whom He will of His bondmen and *also* stints *it* for him.[257] And what you expend[258] of aught, He will replace it.[259] And He is the Best of Providers.

40. (ويوم . . . يعبدون) And on the Day when He gathers them together, He will say to the angels : was it you that these *polythiests*[260] were wont to worship[261] ?

41. (قالوا . . . مؤمنون) They will say : hallowed be Thou ! Thou art our protecting friend, not they.[262] Aye ! they have been worshipping the jinn;[263] in them most of them[264] were believers.

42. (فاليوم . . . تكذبون) To-day you[265] cannot benefit or hurt one another. And We shall say to those who did wrong : taste the torment of the Fire which you were wont to belie.

43. (و اذا . . . مبين) And when there are rehearsed to them Our plain revelations they[266] say[267] : this *messenger* is naught but a man, who seeks to prevent you from what your fathers have been worshipping. And they say : this *message* is naught but a fraud fabricated. And those who disbelieve say of the truth,[268] when it is come unto them. this is naught but manifest magic.

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256. (O Prophet !).
257. (so expenditure in His cause does not bring about poverty).
258. (in His cause).
259. (in this world or in the Next).
260. (polytheists ; given to angelolatry). See P. XVIII. n. 423.
261. 'There are many other factors in the domain of Greek religion that belong to the level below that of the High Gods. Among them is the worship of gods or "damon" that may be called "functional" because their power and activity are limited to a single function so that the name . . . "specialist-gods" . . . is not inappropriate.' (UHW. II. p. 1369) These 'functional' sub-deities of the polytheists are but a perversion of the 'angels' of Islamic theology.

262. *i. e.*, our relationship of obedience and dependence is with Thee and not with Thy helpless creatures. Note that the Qur'ān never lets an opportunity slip of awakening in man the consciousness of his manifold relations with, and entire dependence upon, God.

263. *i. e.*, it is in reality the demons that they were wont to worship. That demons were worshipped as gods by many primitive people is indisputable. Beings who in Muslim theology would be called angels were worshipped as mighty though subordinate deities in polytheistic systems. See P. VII. nn. 644, 645.

264. (also in intent). Which is the same thing as to say that it was the *Jinn* who were actually worshipped as gods by the Arab pagans.

265. (as Our helpless creatures). The address is both to the misleaders and the misled.

266. *i. e.*, the pagans of Makka.

267. (to rouse their prejudice and excite their passion).

268. ——to explain away its neverchanging effect and incomparable charm.

نَذِيرٍ ﴿٤٤﴾ وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ قُلْ إِنَّمَا
أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم
بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ﴿٤٨﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن
ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰ إِذْ فَزِعُوا

44. (وما . . . نذير) And We had not vouchsafed to them[269] books they should have been studying, nor had We sent to them any warner before thee [270].

45 (وكذب . . نكير) And those before them belied,[271] and these have not arrived to a tithe of which We had vouchsafed them.[272] But they belied My messengers. So how *terrible* was My disapproval !

SECTION 6

46. (قل . . . شديد) Say thou : I but exhort you to one *thing*; that you stand, for Allah's sake,[273] by twos and singly,[274] and then ponder;[275] in your companion[276] there is no madness,[277] he is naught but a warner to you of a severe torment.

47. (قل . . . شهيد) Say thou[278] : whatever wage I might have asked of you[279] is yours;[280] my wage is with Allah;[281] and He is a Witness of everything.

48. (قل . . . الغيوب) Say thou : My Lord hurls the truth;[282] the Knower of things hidden.

49. (قل . . . . يعيد) Say thou: the truth is come,[283] and[284] falsehood shall neither originate nor be restored.[285]

50. (قل . . . . قريب) Say thou: if *ever* I go astray,[286] I shall stray only against myself;[287] and if I remain guided it is because of what My Lord has revealed to me. Verily He is Hearing, Nigh.[288]

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269. *i. e.*, the pagans of Makka.

270. (so they should have all the more gladly received and welcomed this message and messenger).

271. (the prophet of their day).

272. (of strength and riches).

273. *i. e.*, as in the sight of God ; without passion and prejudice.

274. This is perhaps because in large gatherings passion and prejudice are more likely to prevail.

275. (cooly, seriously and sincerely).

276. *i. e.*, the Prophet. See P. IX. n. 327.

277. See P. IX. n. 328.

278. (O Prophet!).

279. (for my preaching).

280. A forceful way of repudiating any suggestion of worldly gain or interest on his part.

281. The Qur'ān first by appealing to sanity of the Arabs refuted the charge of mental weakness hurled against the Prophet, and now it proceeds to say that his claim to prophethood is not due to any worldly gain either.

282. (so that it overcometh falsehood, and overpowers untruth).

283. (and shall not perish). The arguments of Islam are well-established and irrefutable.

284. (now) *i. e.*, after the advent of Islam.

285. *i. e.*, falsehood shall not show its face, nor shall it return. The particle ما may here be a negative, or may be in the place of an accusative in the sense of اى شى.

286. (after the truth has been established).

287. *i. e.*, to my own hurt; to the loss of my own soul; without affecting the Truth as it is.

288. Unlike the deities of ancient heathenism 'which were not supposed to be omnipresent.' (Robertson Smith, *Religion of the Semites*, p. 207).

فلا فوت وأخذوا من مكان قريب ﴿٥١﴾ وقالوا آمنا به وأنى لهم التناوش من مكان بعيد ﴿٥٢﴾ وقد
كفروا به من قبل ويقذفون بالغيب من مكان بعيد ﴿٥٣﴾ وحيل بينهم وبين ما يشتهون كما فعل
بأشياعهم من قبل إنهم كانوا في شك مريب ﴿٥٤﴾

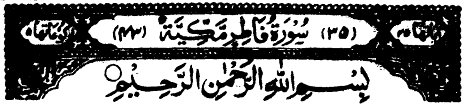
51. (ولو . . . قريب) Couldst thou see the time when they[289] shall be terrified.[290] Then there shall be no escaping,[291] and they shall be seized from a place *quite* nigh.[292]

52. (و قالوا . . . . بعيد) And *then* they will say: we believe in it.[293] But whence can there be the attainment *of faith* from a place *so* afar.[294]

53. (و قد . . . بعيد) Whereas they disbelieved in it before,[295] and conjectured about the Unseen from a place *so* afar.

54. (و حيل . . . مريب) And they will be shut off from what they shall ardently desire,[296] as shall be done with the likes of them[297] of yore. Verily they have been[298] in doubt perplexing.[299]

289. *i. e.*, the infidels.
290. (on the Day of Judgment).
291. (for them from Us).
292. *i. e.*, from before God's tribunal to Hell-fire.
293. *i. e.*, in the True religion.
294. (when they come in the other world).
295. (when they were in this world).
296. *i. e.* the acceptance of their faith on the Day of Judgment.
297. *i. e.*, those of the same persuasion.
298. *i. e.*, all of them; both the predecessors and successors.
299. So a common guilt would lead to a common penalty.



اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ۭ يَزِيْدُ فِي الْخَلْقِ
مَا يَشَاۗءُ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝١ مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ
فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٢ يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ۭ هَلْ مِنْ
خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَاۗءِ وَالْاَرْضِ ۭ لَآ اِلٰهَ اِلَّا هُوَ ڮ فَاَنّٰى تُؤْفَكُوْنَ ۝٣ وَاِنْ يُّكَذِّبُوْكَ فَقَدْ

Sūrah Fātir

The Creator. XXXV

(Makkan, 5 Sections and 45 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . قدير) *All* praise to Allah, the Creator[300] of the heavens and the earth,[301] the appointer of the angels *as His* messengers[302] with wings of twos and threes and fours.[303] He adds in creation what He will.[304] Verily Allah is Potent over everything.

2. (ما . . . الحكيم) Whatsoever of mercy Allah may grant to mankind none there is to withhold it, and whatsoever He may withhold none there is to release it thereafter. And He is the Mighty,[305] the Wise.[306]

3. (يا يها . . . توفكون) O mankind! remember the favour of Allah toward you. Is there any Creator other than Allah who provides for you from the heaven and the earth?[307] There is no God but He.[308] Whither then are you deviating?[309]

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300. (from nothing).

301. The earliest heathen gods were the personifications of the heaven and the earth. Hence the need for emphasizing that they are mere created beings. Even the Jews with their heritage of monotheism were led, under the sway of Platonic and Neoplatonic ideas, to conceive of creation 'as carried into effect through intermediate agencies, not very distinguishable from sub-deities,' (JE. IV. p. 338).

302. (Angels as created beings are only Divine messengers, faithful executors of His commands, and have nothing of Godhead about them.)

303. The figures are not designed to express the actual number of wings. They are symbolic of the different orders of those heavenly beings so unlike the

creatures of the earth. The very expression 'threes' is sufficient to show that the angelic 'wings' are not synonymous with feathers of the birds. In the Bible also there is a mention of certain winged heavenly beings, known as seraphim, attending on God and proclaiming His holiness :—'I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly.' (Is. 6 : 1-2).

304. So that the angel Gabriel is mentioned in *Hadith* as having 600 wings.

305. *i. e.*, Able to withhold and release.

306. *i. e.*, adopting the course in accordance with His universal wisdom.

307. He is the sole Creator and the sole Preserver. Contrast with this the grossly polytheistic teaching of the NT. Speaking of Christ, 'the image of the invisible God, the firstborn of every creature' it says: 'By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.' (Col. 1 :15, 16) And again ; 'All things were made by him ; and without him was not anything made that was made.' (Jn. 1 : 3) And yet again : 'To us there is . . . . one Lord, Jesus Christ, by whom are all things, and we by him.' (1 Cor. 8 : 6) 'The profound and enduring impression which Jesus made upon His followers even constrained them to associate Him with the Father in the work of creation. It was He who had brought redemption from sin, and given them a glad new sense of sonship with God. But Lordship in the spiritual world must and did ultimately involve equal Lordship in the material world and in the whole realm of the Divine activity. This idea was early expressed by St. Paul. . . The specific use of the word Logos by the Fourth Evangelist completed and confirmed a development which had been in progress for several decades, by which Jesus as the Son was definitely classed with God, the Father, and associated with Him in the creation and government of both the visible and invisible world.' (ERE. IV. pp. 141-142). See also P. VI. n. 261.

308. Even in Paul's time the prevalent idea was 'there be gods many, and lords many.' (1 Cor. 8 : 5).

309. *i. e.*, turning aside from acknowledging His unity.

كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ۚ وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُوْرُ ﴿٤﴾ يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ
الدُّنْيَا ۥ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿٥﴾ اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ۚ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا
مِنْ اَصْحٰبِ السَّعِيْرِ ﴿٦﴾ اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۥ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ
اَجْرٌ كَبِيْرٌ ﴿٧﴾ اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ۚ فَاِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۖ ع
فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ۚ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ﴿٨﴾ وَاللّٰهُ الَّذِيْٓ اَرْسَلَ الرِّيْحَ فَتُثِيْرُ
سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۚ كَذٰلِكَ النُّشُوْرُ ﴿٩﴾ مَنْ كَانَ يُرِيْدُ

4. (و ان . . . الامور) And if they belie thee,[310] then messengers have been belied before thee.[311] And to Allah shall be brought back *all* affairs.[312]

5. (يايها . . . الغرور) O mankind! verily the promise of Allah[313] is true. So let not the life of this world beguile you,[314] and with respect to Allah let not the *great* beguiler[315] beguile you.

6. (ان . . . السعير) Verily Satan is an enemy to you;[316] so take him for an enemy,[317] he only tempts his confederates[318] that they become the inmates of the Blaze.

7. (الذين . . . كبير) Those who disbelieve[319] theirs shall be a severe torment. And those who believe and work righteous *deeds*, theirs shall be forgiveness and a great wage.

SECTION 2

8. (افمن . . . يصنعون) Can he whose evil work has been made fair-seeming to him, so that he considers it good be *as he who rightly perceives the truth?* Verily Allah sends astray whom He will[320] and guides whom He will, so let not thy soul expire after them in sighings.[321] Verily Allah is the Knower of what they perform.[322]

9. (والله . . . النشور) And it is Allah[323] Who sends the winds, and they raise a cloud, and then We drive it into a dead land and We raise[324] thereby[325] the earth after its death. Even so *shall be* the Resurrection.

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310. (O Prophet!).

311. (so take comfort, and do not grieve over-much).

312. (for disposal, and He shall requite everyone according to his deserts).

313. (in regard to the Final Judgment).

314. (in respect of the inevitable requital).

315. *i. e.* the devil.

316. (whose own desire is to ensnare as many of the mankind as possible).

317. *i. e.*, beware of his solicitations; be on your guard against him; treat him as an enemy.

318. It is only those who give him a willing ear that fall victim to his machinations.

319. *i. e.* who have succumbed to the devil's blandishments.

320. (in accordance with the demands of justice and wisdom.)

321. (out of thy great pity and compassion of heart, O Prophet!).

322. (and He will deal with everyone as He thinks fit and proper).

323. (and not any rain-god or wind-god).

324. (with herbage and vegetation).

325. *i. e.*, by means of rain.

الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ
السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ ﴿١٠﴾ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ
جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ
إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾ وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ
وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ
مَوَاخِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَ

10. (من . . . يبور) Whosoever desires glory,[326] then all glory is Allah's;[327] to Him mount up goodly words,[328] and the righteous work exalts it.[329] And those who plot evils, theirs shall be a severe torment, and the plotting of those !——it shall perish.[330]

11. (والله . . . . يسير) And Allah created you of dust,[331] then of seed;[332] then He made you pairs. No female bears or brings forth but with His knowledge.[333] And no aged man grows old, nor is aught diminished of his[334] life, but it is[335] in a Book;[336] Verily for Allah that is easy.

12. (وما . . . تشكرون) And the two seas are not alike:[337] this, sweet, thirst-quenching and pleasant to drink, and that, saltish and bitter.[338] And *yet* from each[339] you eat fresh flesh[339-A] and bring forth the ornaments[340] that you wear. And thou[341] seest therein the ships cleaving *water*,[342] that you may seek of His grace,[343] and that haply you may give thanks.

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326. (in the Hereafter).

327. (so let him obtain that glory by his strong ties with God).

328. *i. e.*, profession of Islam; confession of faith.

329. *i. e.*, the goodly word.

330. *i. e.*, their devices against Islam shall come to naught.

331. (as species, O mankind !).

332. (as individuals).

333. He is Omniscient, and He knows every event beforehand; unlike the heathen gods of very limited and partial knowledge.

334. *i. e.*, another's

335. (duly recorded and ordained).

336. (of Divine decrees).

337. 'The great salt ocean with its seas and gulfs is all one: and the great masses of sweet water in rivers, lakes, ponds, and underground springs are also one: and each is connected with the other by the constant circulation going on which sucks up vapours, carries them about in clouds or atmospheric moisture, and again brings them condensed into water or snow or hail to mingle with rivers and streams and back into ocean.' (AYA).

338. See P. XIX. 74, 75.

339. (kind of water).

339-A. See P. XIV. n. 144-A.

340. See P. XIV. n. 145.

341. (O reader!).

342. See P. XIV. n. 147.

343. (by means of commerce and sea trade).

سخر الشمس والقمر كل يجري لأجل مسمى ذلكم الله ربكم له الملك والذين تدعون
من دونه ما يملكون من قطمير ﴿١٣﴾ إن تدعوهم لا يسمعوا دعاءكم ولو سمعوا ما استجابوا لكم
ويوم القيامة يكفرون بشرككم ولا ينبئك مثل خبير ﴿١٤﴾ يا أيها الناس أنتم الفقراء إلى
الله والله هو الغني الحميد ﴿١٥﴾ إن يشأ يذهبكم ويأت بخلق جديد ﴿١٦﴾ وما ذلك على الله بعزيز ﴿١٧﴾
ولا تزر وازرة وزر أخرى وإن تدع مثقلة إلى حملها لا يحمل منه شيء ولو كان ذا قربى
إنما تنذر الذين يخشون ربهم بالغيب وأقاموا الصلاة ومن تزكى فإنما يتزكى لنفسه وإلى

13. (يولج . . . قطمير) He plunges the night into the day and plunges the day into the night;[344] and He has subjected[345] the sun and moon, each running[346] till an appointed term. Such is Allah, your Lord; His is the dominion; and those whom you call upon beside Him[347] do not own *even* the husk of a date-stone.[348]

14. (ان . . . . خبير) If you call unto them, they hear not your calling, and *even* if they heard they could not answer you. On the Day of Judgment they will deny your associating.[349] And none can declare to thee[350] *the truth* like *Him Who is* Aware.

SECTION 3

15. (يا يها . . . الحميد) O mankind ! you are the ones that stand in need of Allah,[351] and Allah ! He is the Self-sufficient, the Praiseworthy.

16. (ان . . . . جديد) If He will, He can take you away,[352] and bring about[353] a new creation.[354]

17. (وما . . . بعزيز) And with Allah that shall not be hard.

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344. And nights and days are mere phenomena of nature ; not objects of worship,
345. (to His control).
346. (its course) And the twain again are not deities or sub-deities.
347. *i. e.*, your fancied gods.
348. *i. e.*, a thing so insignificant.
349. (them with God with their approval, and shall forsake you altogether).
350. (O reader !).
351. *i. e.*, they who stand in need of Him.
352. (in punishment of your deeds of sin and infidelity).
353. (in your stead).
354. (of beings who will not be so rebellious).

اللهِ الْمَصِيْرُ ﴿١٨﴾ وَمَا يَسْتَوِي الْأَعْمٰى وَالْبَصِيْرُ ﴿١٩﴾ وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ﴿٢١﴾
وَمَا يَسْتَوِي الْأَحْيَآءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَمَآ أَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ﴿٢٢﴾ إِنْ أَنْتَ
إِلَّا نَذِيْرٌ ﴿٢٣﴾ إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۚ وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿٢٤﴾ وَإِنْ يُّكَذِّبُوْكَ فَقَدْ
كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَبِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيْرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِيْنَ
كَفَرُوْا فَكَيْفَ كَانَ نَكِيْرِ ﴿٢٦﴾ أَلَمْ تَرَ أَنَّ اللهَ أَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَأَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا ع
أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَآبِّ

18. (ولا . . . المصير) And no bearer of a burden[355] shall bear another's burden,[356] and if one heavy-laden calls[357] for his load[358] naught of it shall be borne,[359] although he be of kin.[360] Thou canst warn only those[361] who fear their Lord, unseen, and establish prayer. And whosoever becomes clean,[362] becomes clean only for himself;[363] and to Allah is the return.[364]

19. (وما . . . البصير) Not alike are the blind[365] and the seeing,[366]

20. (ولا . . . . النور) neither darkness and light,

21. (ولا . . . الحرور) nor the shade[367] and the sun's heat.[368]

22. (وما . . . . القبور) Nor alike are the living and the dead. Verily Allah makes whosoever He will,[369] to hear and thou[370] canst not make them hear who are in the graves.[371]

23. (ان . . . نذير) Thou art but a warner.[372]

24. (انا . . . . نذير) Verily We! We have sent thee with the truth, *as* a bearer of glad tidings and *as* a warner; and there is not a community but there has passed away among them of a warner.

25. (و ان . . . . المنير) And if they belie thee, then surely those before them have also belied.[373] Their messengers came to them with evidences[374] and scriptures[375] and a luminous Book.[376]

26. (ثم . . . . نكير) Then I took hold of those who disbelieved. So how terrible was My disapproval!

SECTION 4

27. (الم . . . سود) Dost thou not see[377] that Allah sends down water from the sky, and then We thereby bring fruit of diverse hues?[378] And in the mountains are streaks white and red, of diverse hues, and also intensely black.

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355. *i. e.*, soul burdened with sins.

356. (in the Hereafter, as supposed by the pagans and also by the Christians). This repudiates the doctrine of atonement altogether.

357. (on another).

358. *i. e.*, that he should bear his load.

359. (by the person who shall be called on).

360. *i. e.*, even so nearly related. Several pagan nations have considered their gods to be their fathers and ancestors.

361. *i. e.* they alone can profit by the preaching and warning.

362. (of infidelity, and accepts Islam).

363. *i. e.*, for the good of his own soul.

364. (of all on the Day of Judgment for requital).

365. *i. e.*, the rebels; the infidels.

366. *i. e.*, the obedient; the believers.

367. (cool and refreshing as it is).

368. (scorching and deadly as it is).

369. (in conformity with His infinite Wisdom).

370. (O Prophet!).

371. *i. e.*, those who obstinately persist in their unbelief.

372. to the infidels; so it is no concern of thine whether they profit by thy preaching or not).

373. (the apostles of their age; and their rejection is no new thing).

374. *i. e.*, clear arguments and miracles.

375. See P. IV. n. 410.

376. See P. IV. n. 411.

377. (O reader!).

378. (and kinds).

وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ
الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ
تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾ وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ
الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ
اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ

28. (ومن . . . غفور) And of men and beasts and cattle, likewise of diverse colours. Those of His bondmen fear Allah[379] *who* have knowledge.[380] Verily Allah is the Mighty, the Forgiving.

29. (ان . . . تبور) Verily those who read the Book of Allah and establish prayer and expend of that with which We have provided them, secretly and in open, look for[381] a commerce that will not perish——

30. (ليوفيهم . . . شكور) that He may pay them their wages in full and increase to them[382] of His grace; surely He is Forgiving,[383] Appreciative.[384]

31. (والذى . . . . بصير) And what We have revealed to thee[385] of the Book——it is the *very* truth confirming what has been before it. Verily Allah is unto His bondmen Aware, Beholder.[386]

32. (ثم . . . . الكبير) Afterwards[387] We made those We chose[388] of Our bondmen[389] the inheritors of the Book. Then of them are some who wrong themselves,[390] and of them are some who keep the middle way,[391] and of them are some who go ahead, by Allah's leave, in virtues.[392] That ![393] that is indeed a great grace.[394]

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379. *Cf.* the OT:—'And unto men he said, Behold, the fear of the Lord, that is wisdom.' (Job. 28 : 28).

380. (of His greatness).

381. (on the strength of His promise).

382. (superabundantly).

383. So He will readily overlook the faults of his penitent bondmen.

384. (of services to Him). الشكور, applied to God, He who approves, or rewards, or forgives, much, or largely : He who gives large reward for small, or few, works ; He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them.' (LL).

385. (O Prophet !).

386. So He will requite everyone accordingly.

387. *i. e.*, after revealing it to the Prophet.

388. (in respect of faith).

389. *i. e.*, the Muslims, who, after the Prophet, are made custodians of the Holy Book, and who as regards their faith are above all other peoples and communities.

390. (by not practising in their individual conduct what they are taught).

391. (by performing their duty, but performing it rather imperfectly).

392. (by shunning vice and performing their duties perfectly).

393. *i. e.*, the inheritance of the Qur'ān.

394. *i. e.*, the highest possible honour bestowed on mankind.

فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي أَحَلَّنَا
دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ
لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ
فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ
ع جَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾ إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٣٨﴾ هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ

33. (جنت . . . حرير) Gardens Everlasting! These they shall enter wearing therein bracelets of gold and pearls, and their apparel therein *shall be* of silk.[395]

34. (وقالوا . . . شكور) And they will say: *all* praise to Allah Who has taken away grief from us,[396] verily Our Lord is Forgiving, Appreciative.[397]

35. (الذى . . . لغوب) Who has through His grace, lodged us in the everlasting abode, wherein there will not touch us toil and wherein there will not touch us weariness.[398]

36. (و الذين . . . كفور) And those who disbelieve, for them shall be Hell Fire. It shall not be decreed to them that they should die,[399] nor shall its torment be lightened for them. Thus do We requite every ingrate.

37. (وهم . . . نصير) And they shall be shouting therein: our Lord! take us out; we will work righteously, not what we have been working. Did We not give you lives long enough so that whosoever would receive admonition could receive it therein? And there came to you a warner;[400] taste therefore.[401] And for the ungodly there will be no helper.

SECTION 5

38. (ان . . . . الصدور) Verily Allah is the Knower of the Unseen of the heavens and the earth. Verily He is the Knower of what is in the breasts.

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395. See P. XVII. n. 318.

396. *i. e.*, who has ended all sorrows and grieving anxieties.

397. See n. 384 above.

398. On that plane of blissful existence the freshness of joy will never wear out, and there will be no monotony.

399. (so that there might be an end to their misery).

400. (directly or indirectly) *i. e.*, an apostle of God, either in person or his preaching conveyed through others.

401. (the fruits of your deeds).

كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۚ وَلَا يَزِيدُ الْكٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللّٰهِ ۚ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ أَمْ ءَاتَيْنٰهُمْ كِتٰبًا
فَهُمْ عَلٰى بَيِّنَتٍ مِنْهُ ۚ بَلْ إِنْ يَعِدُ الظّٰلِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾ إِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ
أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ وَأَقْسَمُوا بِاللّٰهِ جَهْدَ
أَيْمٰنِهِمْ لَئِنْ جَآءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدٰى مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾
اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ

39. (هوالذى . . . خسارا) He it is Who has made you[402] successors in the earth.[403] So whosoever disbelieves on him *will befall* his infidelity. And for the infidels their infidelity increases naught with their Lord save abhorrence.[404] And for the infidels their infidelity increases naught save loss.[405]

40. (قل . . . . غرورا) Say thou;[406] *what* do you consider of your associate *gods* upon which you call besides Allah? Show me whatsoever they have created of the earth. Or, have they any partnership in the heavens? Or, have We vouchsafed to them[407] a Book so that they stand upon an evidence from it?[408] Nay! the ungodly promise to each other only delusions.[409]

41. (ان . . . غفورا) Verily Allah withholds the heavens and the earth[410] lest they cease;[411] and should they cease, not any one could withhold them after Him.[412] Verily He is ever Forbearing, Forgiving.

42. (واقسمو . . . نفورا) And they[413] swore by Allah with a most solemn oath, that if there came a warner unto them, they would surely be better guided than any of the *other* communities.[414] Then when there did come to them a warner, it increased in them naught save aversion——[415]

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402. (O men of the present generation !).

403. (to the generations past).

404. (in this world).

405. (and ruin in the Hereafter).

406. (O Prophet !).

407. *i. e.*, the pagans.

408. (to authorise their practice).

409. The purport is : 'traditional' religion of polytheism has no basis whatsoever either in reason or in Scriptures.

410. (by His power).

411. (to function). God is not only the Creator or Originator of the universe but also its constant Regulator, Sustainer, and Preserver.

412. (if He were to withdraw His support).

413. *i. e.*, the Makkan pagans.

414. 'The great body of Koraish were careless and indifferent. . . . The more susceptible amongst the citizens listened, perhaps with attention at the first. But when pressed to throw in their lot with the Inquirers, they would answer: "It is well enough for Jews and Christians to follow the purer faith thou speakest of. They, we know, had prophets with a message from heaven. If to us also, a prophet had been sent, we should doubtless have followed his directions, and been as devout and spiritual in our worship as the Jews and Christrians" (Muir, *op. cit.*, pp. 42-43).

415. (from truth).

فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيلًا ﴿٤٣﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللّٰهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا
فِي الْأَرْضِ ۚ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ
دَآبَّةٍ وَلٰكِنْ يُؤَخِّرُهُمْ إِلٰى أَجَلٍ مُسَمًّى ۚ فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللّٰهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾ ع

43. (تحويلا . . . استكبارا) *through their* stiff neckedness in the land and their plotting of evil. And the plotting of evil[416] only infolds its author. Do they then wait[417] only the dispensation of the ancients?[418] And thou[419] wilt not find in the dispensation of Allah a change,[420] nor wilt thou find in the dispensation of Allah a turning off.[421]

44. (قديرا . . . اولم) Have they not journeyed on the earth, so that they might see how has been the end of those before them,[422] although they were stronger in power than these? Allah is not such that aught in the heavens and the earth can frustrate Him. Verily, He is ever Knowing,[423] Potent.[424]

45. (بصيرا . . . ولو) Were Allah to take mankind to task[425] for what they earn, He would not leave a moving creature on its back;[426] but He puts them off till a term assigned, then when that term arrives——then, verily, Allah is ever a Beholder of His bondmen.[427]

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416. (against Islam and the Prophet). The conjunction 'and' couples 'their plotting of evil' with 'aversion'.

417. *i. e.*, the Arab pagans.

418. *i. e.*, the way in which God dealt with the disbelieving nations of old——destruction in the last resort.

419. (O Prophet!).

420. 'so that the offenders may escape unpunished.' (Th).

421. 'so that instead of offenders the innocent ones may happen to be punished.' (Th.).

422. The one lesson of all history is that evil, in the long run, has resulted in evil.

423. So He knows how best to effect His plans.

424. *i. e.*, Able to effect His plans.

425. (immediately).

426. Even the believers would then have been removed, for in the universal Scheme of God, there is no meaning in populating the world with the obedient alone. The world, as it is constituted, demands that good, without its counterpart evil, should have no sense.

427. (and an Awarder of reward and punishment in justice).

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[S=Surah ; p=page ; nn=notes ; Roman Numerals stand for the number of surah and Arabic numerals denote the number of the verse]

THE END